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For the Churchman.

Lenten Lays.

Prayer for the First Sunday.

I.

Agnis Dei! unto Thee
Now we come, imploring;
Lowly heart and lowly knee
Trembling and adoring,
O'er Thy flock the curse outpoured,
Hangeth chill and dreary;
From Thy solemn altars Lord,
Wails the *miserere*.
Lord have mercy! though we stray,
Christ have mercy! we are clay,
Our vileness from Thy record blot,—
The reed is bruised—O break it not!

II.

Life hath but a record been
Of renewed transgression;
Now we offer for our sin,
Penance and confession,
Grant us grace that we may now
Imitate Thy fasting:
So that fleshly lusts may bow
To a conquest lasting.[*]
Lord have mercy! hear our cry,
Christ have mercy! or we die,
Thine awful justice frowned awhile,
Now Jesu, let Thy mercy smile!

III.

To thy Bride Lord, ever be
Mindful of Thy promise:
Nor, however cold to Thee,
Take Thy presence from us.
For thy tender mercies yet
For Thy benediction,
Plead we, by Thy Bloody Sweat,
By Thy Crucifixion.
Lord have mercy! by Thy Lent,
Christ have mercy! we repent,
Break the heart yet Satan's slave
Yet before it perish—save!

Hyde Park, Lent, 1846. Acolytis.

[*] Collect for the day.

Communications.

For the Churchman.

The Plymouth Celebration of the Landing of the Pilgrims.

We proposed at the conclusion of a former article[†] to give a separate consideration to the substance of Mr. Everett's speech. In general it seems somewhat gratuitous to examine, since there is little temptation to read, those speeches which in our talking age have succeeded to the heroic songs of an earlier and the drinking songs of a later day, as the final embellishment of the dinner-table. True, the fact is as contrary to the theory of the the modern speakers as that the ancient singers "poured an unpremeditated lay." These speeches have their notes of preparation, but, like the preparation of the French vintners, it does not warrant the article beyond the present demand of the fetè-day. Gas enough is injected to secure it the proper explosive force for the table, but not life enough to keep it sweet for after use. Such is the common run of these performances—they are content to please and be forgotten, and we are equally disposed to be pleased and to forget.

It would be affectation to treat a man of Mr. Everett's position with this indulgent indifference. A new plea for Puritanism from such a quarter invites comment. This aims at something beyond the light entertainment of a holiday-speech—at something, in short, more like what Sydney Smith calls "the ponderous goodness of a didactic purpose." He observes that "it would of course be of all things the most superfluous to undertake a eulogy or defence of the pilgrims before that company." In proceeding to do both he is to be understood as addressing himself through them to that good part of the world beside holding a different opinion, whom, by a neat use of the rhetorical figure of suppression, he calls "many persons on either side of the Atlantic." As one of these many persons we are at liberty to inquire with what degree of success he has conducted this refutation of their opinions, and in so doing we shall aim to confine ourselves to the matter of the speech itself, and to try Mr. Everett's positions by the facts and arguments which he has himself brought in support of them. There would seem to have been every circumstance to ensure success—shining accomplishments in the advocate, a most favorable audience, and no embarrassment of an expected reply; if under these flattering auspices Mr. Everett has come short, we can hardly expect that another would have succeeded, and we shall impute the fault to the cause and not to the advocate.

With this explanation we may as well say here as in conclusion, that a quiet examination of this effort will leave one in much doubt whether most to admire the felicity of its diction or the infelicity of its logic, being composed in so great a degree as it is, of most impolitic quotations, fatal facts, arguments resting on denied premises, and assertions backed either by no confirmations, or by confirmations that weaken what they are intended to support.

Mr. Everett's first position is made in reference to the Puritan sect as it sprung up in the sixteenth century, being regarded as one failing to command respect and consideration both on account of its small number and of its members being fanatical in religion and malcontents in politics. In a passing exclamation, he characterizes this as a "most unjust and erroneous view," but his first point is to fix this view upon men of "but a general knowledge of the history and literature of that time." He immediately proceeds, apparently quite unconscious of its effect upon the argument, to cite Lord Bacon as calling them "a very small number of very silly and base people, here and there in corners dispersed," and next, Shakspeare, of whom he says, "Even the kind-hearted Shakspeare, whose pago has distilled a drop of bitterness for no other class of his contemporaries, jeers at the Puritans;" he then refers to "other lower authorities" whom, after two such names, he is excusable for not also naming; and finally in another branch of the speech he quotes Hume's expression, "the absurdities of the Puritans," and Hallam's epithets, "The stern and exasperated Puritans."

We must be permitted to think that Mr. Everett might have been more fortunate in furnishing his readers with the material for a catalogue of men "of but a general knowledge of the history and literature of those times." It will be seen however, directly, that he has discovered other points of inferiority in Bacon and Shakspeare even more surprising than their superficial acquaintance with their own times and consequent ill-appreciation of the Puritan character. For we come now to the great fact to which Mr. Everett gives prominence as refuting this unjust view of the Puritanism of that age, and proving its high cultivation and literary superiority. Here he shall speak for himself. If there is in all the literature of "the age of the pilgrims, including the works of Lord Bacon himself, a finer piece of composition than Robinson's Farewell Address, I must own myself unacquainted with it." Of course we are not to add Mr. Everett's to those other names of men of "but a general knowledge" of the literature of that time: we have it therefore on Mr. Everett's deliberate judgment that in all the literature of the reigns of Elizabeth and James there is nothing finer than the farewell discourse imputed to elder Robinson. This is of course matter of taste, and, as it happens, of taste merely; it does not affect the argument at all; for, with his singularly suicidal mode of introducing an occasional fact, Mr. Everett, in the next sentence adds very quietly that "recent research has shaken the authenticity" of this farewell discourse. As if a panegyrist of Lord Chatham should say, 'No man was a more consummate master of the Johnsonian style of composition than Lord Chatham, as is evident from the celebrated Reply to Walpole; although, it should be added, recent research has shaken its authenticity as the production of Lord Chatham in its present form and indeed proved it to have been thus written as a rhetorical exercise by Johnson himself.' The argument, thus far, then, may be summed up as resting upon two grounds, viz. Bacon's, Shakspeare's and others' ignorance of those times and Mr. Everett's ignorance of any thing in those times superior to a certain farewell address which Robinson did not write.

Mr. Everett speaks in quite too general a way of the title of the Puritans to consideration and respect on account of their large numbers and of the social position of some who were to be found amongst them. "Persons who have but a general knowledge of the history of that time," if we too may use the phrase, are likely to be misled by this. We will illustrate our meaning by a parallel case. It was with the Puritans of England as it was afterwards with the jacobins of France:—was that little knot of hot-headed and cold-hearted politicians which clubbed together at the time of the Convention of the States such a body as is entitled to our respectful regard, because they eventually succeeded in controlling the majority of the people, procuring considerable men for leaders, getting the government into their own hands, destroying the constitution and killing the king? Lord Bacon may have been but superficially acquainted with the men of his own time, but he is generally thought to have had some knowledge of men in general and some experience in politics, and we have in mind an observation of his on Factions very applicable to the matter in hand. "The lower and weaker faction is the firmer in conjunction; and it is often seen that a few that are stiff do tire out a greater number who are more moderate." And there has never yet been a faction, which, so soon as it began to tire out the greater number, could not command the services of a certain proportion of men of abilities and position to finish its battles and profit by its triumph.

But it is impossible to preserve the gravity of one's muscles when Mr. Everett with admirable composure deprecates the general opinion that the Puritan party "endangered the State by their doubtful allegiance." This "doubtful allegiance," it will be remembered, had for its object the destruction of the monarchy, the Church and the nobility of England, and was content with nothing less than the blood of the prime minister, the primate and the king. In another branch of his speech Mr. Everett claims for this same party the titles of "the champions of the constitutional liberties of England"—"heirs and representatives of the bold Barons of Kunnymede"—that "they stood from first to last on the foundation of the constitutional liberties of England." "It was not liberty in the abstract, no closet theory, but the ancient constitutional liberty of England which in the hour of its peril was preserved by the Puritans." It is then it seems the ancient constitutional liberty of England to be rid of a king, Church and nobility—to dispense with these, especially the last, we are to infer is to "pursue a kindred object with the bold Barons of Kunnymede." This is not an appropriate place to treat with the requisite fulness Mr. Everett's political theory of Puritanism. It is temptingly rich in materials for refutation. The effort to identify the great Rebellion of the Puritans not merely with the great transaction of Kunnymede, but also with the Revolution of 1688 and that of the American Colonies, may be most shortly described as the precise reverse of the conclusive reasoning on this subject to be found in various parts of Burke's speeches and writings. As we look up into Mr. Everett's politico-genealogical tree we find a Puritan seated on every goodliest branch. We had hoped that these efforts of inventive heraldry had gone quite out of fashion since Mr. Webster's criticism of Mr. Hayne's attempt in that department of art. We were aware that the Puritans embodied all the godliness of the world, it seems that all the liberty is to go the same way.

The orator then advances to another main point—not a particularly novel one but supported in rather a novel manner—viz. that the Puritans were the champions of freedom of conscience, that they fought and won the great battle of religious liberty, and "not for themselves alone," but "for all sects, for all nations, for all time." Now it has generally been set forth that the great service which they rendered to this great cause was the flying from England to this western wilderness for the sake of freedom of conscience. Mr. Everett is again so obliging as to furnish a few facts on this head. Of their condition during their long residence in Holland, he says that "they were permitted to worship God according to the dictates of their consciences," and in another passage he describes it as an uncomfortable one "with the exception of their freedom of conscience." So that it is as clear from Mr. Everett's own showing as from a careful investigation of the history of those times, that the Puritans did not emigrate to this country even to obtain freedom of conscience for themselves. How far their enterprise was undertaken for the sake of securing this freedom to the rest of the world Mr. Everett shall himself say:

"I do not mean, Mr. President, to indulge in extravagant eulogy. I am not blind to the imperfections of the Pilgrims. I mourn especially that they did not recognize in others the rights they asserted for themselves." There is a charming *naivete* in all this. They were the undoubted champions of religious liberty in the abstract, but they were a little imperfect in the detail. They had the foible of hanging, whipping, branding and burning with hot irons Quakers, Baptists and all other sects than their own. They had the same horror of persecution which Robespierre had of the guillotine when it was about to be applied to his own person. "Young France" has lately set itself to writing indications and eulogies of the Directory and the Reign of Terror. In their next publication we may expect to find something after this fashion.

'Who is ignorant that no patriot of France ever contemplated with a profounder sensibility the forfeiture of life for political offences than M. Robespierre? True, M. Robespierre was not without his imperfections! Posterity is permitted to breathe a regret that he experienced a less lively sentiment of aversion when the extreme of penalties was visited upon others than when it was about to be inflicted upon himself.' This we suppose Mr. Everett would call "not indulging in extravagant eulogy." But what right has a man to "indulge" at all when treating a question of simple historical justice? We do not traffic in these historical indulgences and neither grant nor claim them. The English government did inflict civil penalties in matters involving religious differences, and, on their principles, for substantial causes. Mr. Everett, in apologising for the Puritans in the same behalf, says that these were "the faults of the age," and that he doubts whether we have a right, living as we do in ease and luxury, to take for granted that the great work of these times could have been done by softer instruments or whether the heat and burthen of that day could have been borne by more delicate frames and gentler tempers than were exhibited in what we call its persecutions." We raise no question upon this apology, and have no occasion to do so. If it be good for one side, it is quite as good for the other. "The faults of the age" is an excuse which cannot be monopolized for the exclusive benefit of one party in that age. If cannibalism is the result of an erroneous public sentiment in New Zealand, it is not a mere weakness for one tribe to eat their neighbors and mere brutality for their neighbors to eat them.

The traveller of a distant country or the historian of a distant age has equally little right to an eclectic memory of facts and to an eclectic moral sense in judging of them. We demand of him the one balance and the one measure.

When the faults of the earlier age are urged in mitigation of the sentence to be passed upon the parties who acted in it, it is just that we should inquire further into the circumstances of those parties and in whose favor the palliation should least strongly operate. For this purpose we will step a little further on in the path in which we have hitherto followed the orator, upon whose text we are commenting. The Puritans, Mr. Everett says, had been the great [illegible] reason why they should not also be the practisers of it? Or is the advocacy of a great cause one day, to be set off against the betrayal of it the next? But the Puritans, it is said, did more than assert their rights of conscience—"they fought them into a substantial existence." The value of the practical benefit of the right was taught by their example—but does that justify them in hanging men and women for following their example? They had suffered persecution—be it so. But if those sufferings had specially taught them to appreciate the blessing of religious freedom, was that a reason why they should deny it to others? If they had fought this battle on the one side in England, was it loyalty to the cause to fight it on the other side in America? Did it become them to forge those red weapons into instruments of torture—to beat their swords into shears and their spears into branding-irons? If they are entitled to the praise—whatever it may be worth—of having taught men so to account of the apostolical constitution and the transmitted ordinances of the Church as "impotent forms and ceremonies and rightful matters of private judgment," did it belong to them to banish Williams for denying pædo-baptism, or to whip Quakers at the cart's tail for disparaging Presbyterian succession? Is it possible that these can be the men who are annually—nay, almost daily held up for admiration as the great champions of religious liberty "for all sects, for all nations, for all time?"

> "Who is so gross,
> That cannot see this palpable device,
> Yet who so bold, but says he sees it not?"

We assert without fear not indeed of contradiction, but without fear of refutation, that the New England colonists were eminently distinguished from the Middle and Southern colonists by a fierce spirit of religious persecution, and that it was in an English statute which followed the restoration of the House of Stuart that these cruelties met their first check.

It is not a pleasant thing for an American to recall this portion of history; but neither is it pleasant to have such an affront repeatedly put upon his understanding—such an implicit reliance upon his ignorance as these panegyrics upon Puritanism involve. So often as their importunate and unconscionable claims are pressed upon us, so often shall we resist the pressure, and make a stand upon the sure ground of history.

We must advert to one more point as briefly as we may. Not only is it insisted that the Puritans fought all the battles of Anglo-Saxon liberty before and since the invention of gunpowder; not only that they have won all the triumphs of religious liberty from the suppression of the Inquisition in Spain to Catholic Emancipation in Ireland; but it is taken for granted, that on this side of the water, whatever is is Puritan.

To the commendation we have already expressed for Mr. Choate's speech, we will add, that we were particularly pleased with that passage illustrative of the growth of this country from its small beginnings, in which he describes the course of the Mississippi, taking its rise in bleak and inhospitable regions, swollen in its course by the accession of ampler streams, and thus at length rolling its accumulated flood, cut by a thousand keels, through the great valley towards the sea.

That extreme and remotest branch along which the waters can be traced is indeed, in geographical strictness, the head of the stream; but it is the greatest tributaries which in the law of nature fall into its channel, that yield the amplest flood of waters to its curreut, and the richest burthen of commerce to be borne upon them. The greatness of America is not the greatness of Puritanism, any more than the thousand waters of the Mississippi are that narrow and unnavigable current that seeks an outlet in fairer regions from the dreary solitudes of the North and West.

Those who have had the pleasure of hearing Mr. Choate in the courts of law where he practises with so much ability and success, know that it is characteristic of his genial mind to be ever in search of the picturesque; and that where he cannot find it, he will create it. This has led him even to attempt to give a single tint of beauty to the face of Puritanism. But to those rigid and long-drawn features no beauty will stick. The charms of that word "pilgrim," over which he hangs enamored, are all borrowed charms. Every hue and lineament of that beauty is the birth of another age, the nurture of far different influences. Heard amid this bustle and noontide heat of the world, the mention of it turns back our eyes for a moment to the romantic landscape of an earlier day—the frequent memorials on every side marking whatever spot had been hallowed by the tears of penitence or the blood of martyrdom—the silent monastery, the distant spire, the vesper-bell, the simple cross and well beside the road along which the solitary palmer holds on his way till he shall put off his sandals to touch that holy ground—

> "Over whose acres walked those blessed feet
> Which, eighteen centuries ago, were nailed
> For our advantage to the bitter cross."

Amid scenes like these, what has the Roundhead, the Puritan, to do? His life was a prolonged sacrilege against whatever was consecrated by the hands of a venerable piety, or by the touch of time. His hard eye, still turned inward on his own self-righteousness, cared for none of these things. He recognised no saint but himself, no shrine but his own proper person. These indeed were precious in the sight of the Lord. Before all other shrines his hands were lifted, not in prayer, but to cast down and destroy; and he ground beneath his heel the mouldering bodies of the saints. Emigrant, colonist, exile, if you will,—a pilgrim he could never be.

These modern attempts to invest Puritanism with some romantic and poetical associations are as well meant, no doubt, but quite as forlorn as the corresponding efforts of those amiable persons who occasionally write story-books to render Calvinism "attractive to the young mind." Puritanism sometimes makes bold to claim the poetry of Milton—as if every line of it did not savor wholly either of the classic ages of antiquity or of the romantic literature of the Italian Church. We have seen how the large and genial intellects of Bacon and Shakspeare revolted at this system. That which has been, will be. Puritanism will as soon ordain a true priest, as inspire a true poet.

But we must draw our remarks to a speedy close. We have commented upon Mr. Everett's speech solely in its character of an historical dissertation, spread before the public in numerous journals. Its temper and language are neither intended nor calculated to give offence to the feelings of those who hold very different views, and we see no special occasion for animadverting upon it as a part of the proceedings at a celebration of the Landing, further than we have stated in the former numbers of this article, in expressing our decided preference for Mr. Choate's taste and judgment, in selecting for his topics those upon which no marked diversity of sentiment exists. We think, for example, that it would be out of taste to single out the Puritan abhorrence of Baptists and Quakers for special eulogy on such an occasion—and so we think of their theological peculiarities in general. In so far as their political principles are distinguishable from those of the Roundheads and regicides of England, we have no particular objection to them. The much talking of their devotion to the cause of religious liberty, we cannot reconcile with good faith:—they cared for no religious liberty but their own. If that cause was the gainer by the conflicts in which they were engaged, it was only, to borrow the expressive magniloquence of Gibbon, because "a spark of freedom is elicited by the collision of adverse servitudes." They were, indeed, the cynics of Christianity. Their hearts were somewhat hard, their minds were somewhat narrow. But they were exempted from those meaner vices which are the growth of prosperity, and the wise among their descendants will not reject the good of their example. They were the indomitable colonists to whom we mainly owe it, that America is of the English and not of the continental breed; and no liberal mind will disparage the greatness of that obligation.

Wherein we have spoken plainly of the Puritans, we had in mind the historical sect and party of that name, and are not to be taken as applying the same language to those who claim to be their representatives in the present day. We hardly know who can make good that claim. The Calvinists of New England, it is true, with much of the doctrine, retain something too much of the Puritanical temper. We recognise its revival in their renewed hostilities against the Church, and in the recent developments of that alliance styling itself Christian, which bids fair to compete successfully for the irony of the world with that other alliance styling itself Holy. The Socinians, or if they prefer, the Unitarians of New England, in their voyage of theological exploration, after touching at various intermediate points, have at length disembarked, and planted themselves at the antipodes of Puritanism. To their case that fiction of law is no longer applicable which makes the deck of the ship to be part and parcel of the soil from which it once started. We are not here called upon to strike the balance of the gains and losses of this their distant venture in theology. But of their agreeable qualities in social life, we express our highest sense in saying, that they have departed as far from the mind and manners of the Puritans as they have from their doctrines. We are indeed far enough from commending the soundness of their divinity; but we may safely recommend to the New England Society of New York the example of their courtesy. Y.

Boston, February, 1846.

[†] A misprint in that article by which the discourteous treatment of Dr. Wainwright is attributed to his being regarded as "an eminent *Christian*," instead of his being known as "an eminent *Churchman*." The correction to the more specific term is obviously required by the context, but it is proper to state it.

When men are angry, it is always supposed they have but little to say, and are provoked by a sense of the insufficiency of themselves and their cause. It was a wise saying of Lord Coke, the famous lawyer, "Whatever grief a man hath, ill words work no good, and learned counsel never use them."—*Jones of Nayland.*

For the Churchman.

Tracts for the Seasons.

NO. LVIII.

Among the earliest of the Church's stated Fasts were those "*of the Four Seasons*," being three days, Wednesday, Friday, and Saturday, in a given week at or about each of the seasons—Spring, Summer, Autumn, and Winter. After some little variation as to the precise period of their occurrence in each season, they have, for many centuries, been fixed to "the Wednesday, Friday, and Saturday after the First Sunday in Lent, the Feast of Pentecost, September 14, and December 13." They appear to have been originally intended as a Christian hallowing and sanctifying of the year at each of its seasons, and an occasion of special prayer for the divine blessing on those seasons respectively. Thus, as it were, encircling the year with solemn devout exercises, coming statedly round as remembrances of duty, and bringing "the rolling seasons as they move" to minister to the Church's care for her children, they are known, in our branch of that Church, as "Ember Days," from a Saxon word signifying *a circuit*.

The Sundays immediately following these Ember Days, respectively, have, from ancient times, been stated days of ordination to the Christian ministry, the weeks embracing these fasts being periods when Christians are called to special prayer for the divine guidance and blessing on so momentous a work—that God, by His grace, would so order and overrule, that none but fit persons may be admitted to the ministry, and that all who have been received therein may be enabled faithfully and successfully to fulfil its trusts, discharge its duties, and meet all its high and holy responsibilities.

This pious observance must commend itself to the approbation and adoption of all who have at heart the purity and welfare of the Church, and the best interests of man, temporal, spiritual, and eternal, and whether considered in his individual, or in any department of his social character. This connection of the Ember Days with the momentous trust of ordination is the only *special* object which our Church adds to the requisition of their observance as among the days of fasting on which she requires abstinence, and extraordinary acts and exercises of devotion.

"Agreeably to the practice of the primitive Church," one of our canons appoints "the Sundays following the Ember Weeks" as "the stated times of ordination," with full authority, however, to the bishops to hold ordinations at other times;[*] and her only special appointment for the public observance of the Ember Weeks, are two of her "Prayers upon several occasions," ordered "to be used," with a discretion of choice between them, "in the Weeks preceding the stated Times of Ordination, for those who are to be admitted into Holy Orders."

Whether, however, these "stated times of ordination" are observed for that purpose, or whether the bishops, by otherwise exercising their discretion, prefer seeking the obvious benefit that must ensue from more generally diffusing ordinations over the Church, and thus bringing to the notice of the clergy and people, as frequent and as widely extended exhibitions as may be, of the holy and heart-stirring views of the ministerial office afforded by the ordination solemnities;—in either case, they who have faith in the divine promises to the Church's united supplications, must feel a deep interest in giving heed to her pious call, and at these her holy appointed times, uniting to seek, by prayer and fasting, the great blessing of a godly, well-qualified, and faithful ministry.

The Ember Weeks suggest a variety of interesting and edifying reflections. Those proposed, with humble reliance on the divine blessing, for the several returns of those weeks in the present year, may be classed under the heads of the character of the Christian ministry; the appointed mode of admission to it; its duties; and its qualifications.

The character of the Christian ministry we learn from the words of our Lord when commissioning it, and from the other references to it in the New Testament.

The apostles received several distinct commissions. In the first it is merely said that our Lord "ordained" them, and "sent them to preach the kingdom of God," with power to work miracles in proof of their mission.[†] Another commission is couched in the following stronger and more pointed and comprehensive terms:—"As My Father hath sent Me, even so send I you. Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained."[‡] Another enlarges their sphere of operation, until then confined to the Jews, so as to embrace the whole world, and in order to its full accomplishment, recognises a succession of holders of their commission, even unto the end of the world. "Go ye and make disciples of[§] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And lo, I am with you alway, even unto the end of the world."[‖] At the institution of the Holy Supper, the apostles were commissioned by our Lord to *do in remembrance of Him* what He did when He took, blessed, and brake, the bread, pronouncing it to be His body, and distributed it to be eaten by His followers; and when he took and blessed the cup of wine, pronouncing its contents to be His blood, and distributed it to be drunk by His followers.[¶]

We have also an account of the appointment of another order of ministers, the "Seventy." They are said to have been "sent,"[**] to bless in Christ's name,[††] and to announce the coming of His kingdom.[‡‡]

Ministers are termed in the New Testament "stewards of the mysteries of God;"[§§] "ambassadors for Christ," "by" whom "God" speaks, and who act "in Christ's stead;"[‖‖] to whom "a dispensation of the Gospel is committed;"[*] and who are vested with "the ministry of reconciliation" between God and man.[†]

These passages, among many of similar import, clearly evince it to be the doctrine of the New Testament, that the Christian ministry possesses a divine commission, being invested with special authority from God Himself. What else can give men a right to preach the kingdom of God? What else to minister absolution or remission of sins? What else to make men disciples of Christ? What else can give them a title to the appellation of stewards of the mysteries of God; ambassadors of Christ, authorized to act in His stead; by whom God Himself speaks to the world; and to whom is committed a dispensation of the Gospel, and the ministry of reconciliation between God and man?

The language of the good, wise, aud learned Richard Hooker, whom all revere for his truly evangelical character and views, is here to the point. "They are therefore," says he, speaking of the Christian clergy, "ministers of God, not only by way of subordination, as princes and civil magistrates, whose execution of judgment and justice the supreme hand of Divine Providence doth uphold; but ministers of God, as from whom their authority is derived, and not from men. For in that they are Christ's ambassadors and His laborers, who should give them their commission but He whose most inward affairs they manage? Is not God alone the Father of spirits? Are not souls the purchase of Jesus Christ? What angel in heaven could have said to men, as our Lord unto Peter, *Feed My sheep? preach? baptize? do this in remembrance of Me? whose sins ye retain they are retained, and their offences in heaven pardoned, whose faults you shall on earth forgive?* What think we? Are these terrestrial sounds; or else are they voices uttered out of the clouds above? The power of the ministry of God translateth out of darkness into glory; it raiseth men from the earth, and bringeth God Himself from heaven; by blessing visible elements, it maketh them invisible grace; it giveth daily the Holy Ghost; it hath to dispose of that flesh which was given for the life of the world, and that blood which was poured out to redeem souls; when it poureth malediction upon the heads of the wicked, they perish; when it revoketh the same, they revive."

Christians should form and cherish ideas of the ministry in accordance with the character which is thus imparted to it by the word of God. They should regard it not merely as a learned profession, an honorable station in society, a means of promoting the interests of public morals, or a conventional arrangement for keeing up in the community a sense of religion. They should view it as a legation from the Court of Heaven, vested with a divine appointment and commission. The clergy should be regarded principally with reference to the department which it has pleased God to assign them in carrying out the great scheme of mercy for which He sent His Son to be the Redeemer of the world. As the object of this was to enable men to work out their salvation, and as the ministry of the Gospel was obviously designed for their direction and aid in this work, no man can justly consider himself as in a true Christian position who is not a constant and faithful subject of that ministry. As it is his bounden duty *to live in allegiance to his* God and Saviour, and the mode by which this is to be done is not left to his own choice, but must be as his Lord appoints, and as it appears that that Lord is pleased to send to men His ambassadors, ministers, stewards, and representatives; it follows that fealty is to be had to *Him* through such agency in His behalf as He has willed to entrust to them; and reasonable hope of His favor and acceptance, where that agency can be had, is no otherwise to be cherished. Important, and indeed necessary as ordinary human qualifications are for the ministry, that which should most fix the attention and excite the interest of the Christian, is *its divine commission*, and its instrumentality hence arising, in imparting to men the gifts of the Holy Ghost, and leading them to the salvation which Christ has brought within their reach. The pleasure which may be afforded by learning, talents, and eloquence, should be held as of very subordinate character, and certainly never made a rule or measure of attendance on clerical ministrations, or of the willingness and readiness with which it is given. All mere efforts to stand fair and approved in man's judgment, as they show recreance in one who holds God's ministry, so will they be correspondently regarded by the true Christian. He goes to Christ's ambassador to be profitted not pleased—to be helped on his way to heaven, not to comply with earth's fashion, or seek gratification of earthly mould. And if he know himself, rightly appreciate his true position among God's creatures, have faith in divine appointments, take God's word as the rule of his principles, feelings, and conduct, and receive the ministrations of His clergy as they are provided in His Church, he will never fail to find in those ministrations that which, if it be not his own fault, will make him a better man, bring him more thoroughly under the pure, holy, and wholesome influence of the Gospel, strengthen his faith, brighten his hopes, and enlarge his charity.

At these Ember seasons especially, which the Church hath designated for that purpose, her devout members will think of these things, and draw near to God with hearty thanks for His kindness and love in sending His ministers on their errand of mercy to the human race; and with devout prayer that they may be aided and blessed in their holy functions, and the Church be guided and sustained in fitting measures for securing a perpetual succession and increase of well qualified, faithful, and true pastors.

And as to the members of the Church generally, so especially to those of them who are looking forward to being "ordained to any holy function," and still more especially to those who have been thus set apart, is the great doctrine of divine commission to the ministry fraught with matter of most serious reflection, and devout and earnest prayer. "Receive not the grace of God in vain," is an inspired injunction applying as well to grace of office as to that of personal character. The high and holy gift of the ministry imposes the most momentous obligations that it be so received, so cherished, and so exercised, so adorned in the person of the possessor, and so used towards those who should partake of its benefits, that the Divine Master's purposes may be best answered, and His glory promoted, in both. That it may be so all should unite in prayer, and all in

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[*] Canon XX., General Convention, 1832.

[†] St. Matthew x. 5-8; St. Mark iii. 14, 15; St. Luke ix. 2.

[‡] St. John xx. 21, 22, 23.

[§] The proper rendering of the word here translated *teach*.

[‖] St. Matthew xxviii. 19, 20.

[¶] St. Matthew xxvi. 26, 27, 28; St. Mark xiv. 22, 23, 24; St. Luke xxii. 19, 20; 1 Corinthians xi. 23, 24, 25.

[**] St. Luke x. 1.

[††] St. Luke x. 5.

[‡‡] St. Luke x. 9, 11.

[§§] 1 Corinthians iv. 1.

[‖‖] 2 Corinthians v. 20.

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[*] 1 Corinthians ix. 17.

[†] 2 Corinthians v. 18.

efforts—clergy, candidates, and Christians a large. Every individual of each class should press home to his heart and conscience, consideration of his own responsibility, what he may herein do for his Lord, how he can deliver his own soul, and how prepare for the account he must render at the judgment-seat of Christ.

B. T. O.

For the Churchman.

Mr. Editor,—The vernal Ember Days will give us the next call to the special prayers to which the Convention has commended our diocese. Prayer is acceptable to God only through the merits of our Great Mediator and Advocate Jesus Christ. That it may be accepted through Him, it is required to be offered in faith. This supposes a true scriptural view of the nature, character, and offices of Christ, a realizing of our need of His interposition, a full, entire, and undivided dependence upon Him, and a heart and life consistent with the enlightened and sincere adoption of His Gospel as the rule of duty. Whatever, therefore, is a part of *such character* becomes an essential ingredient in true faith, and as such a condition on which we may hope that our prayers will, for Christ's sake, be graciously accepted.

The Ember Season brings especially to mind a class of members of the Church in whom all good Christians must take much interest, and whose position* should be regarded by themselves as a call to special prayer in behalf of the Church, and solicitude to be themselves, in all things within their proper sphere, contributive to her interests and welfare. I allude to our *candidates*—"those who are to be ordained to any holy function in the" Church of God. Great is their responsibility to that Church touching both the present influence of their character and conduct, and their preparation for future usefulness in its ministry. Of the many points which might here be affectionately commended to their serious and conscientious consideration, as proper motive and matter of prayer, and to that of the members generally of the Church, in reference to *their* prayers "for those who are to be admitted into Holy Orders," and thus for an essential department of the Church's welfare,—I would select that suggested by the prayer in the Ordering of Deacons, that those ordained may "be *modest* and *humble*," as well as "constant in their ministration." Those who are preparing for Orders should take good heed that they prepare their hearts for this modesty and humility in their holy functions. Modesty and humility, therefore, should be carefully cultivated by them as candidates.

The usage of having lay-readers is probably coeval with the existence of the Church in this country. It was found at the commencement of its *independent* existence. It does not appear, however, to have been a subject of canonical regulation until fifteen years after its national organization; and then, its legislation related solely to *candidates for orders*, prohibiting *them* from being lay-readers without special license; and although the officiating of others in that capacity had long been a well established usage, it was left untouched by the canon. There must have been meaning in this. It was probably connected with due consideration of the fact that the station of candidates for orders, like every other occupied by frail human beings, has its moral and spiritual dangers. These may be increased to young men in that station by their being prematurely tempted to make a public display of their qualifications, or to be elated by whatever of influence or importance, or of promise of future settlement, they may attach to this semblance of lay-pastoral charge.* In a word, lay-reading by candidates might have been found to be fraught with danger in reference to the *modesty* and *humility* which are so essential a part of aptness and meetness for the holy ministry. *And this may be a reason* why many good friends of the Church would prefer to have the duties of a lay-reader, where circumstances require their discharge, devolve on devout and intelligent men, of grave, prudent, and respected character, and somewhat advanced in life, who have not the ministry in view, than on those who have.

That there are spiritual dangers attached to the station of candidates for orders cannot be doubted. They should guard against thinking more highly of themselves than they ought to think, from an impression of their holding an intermediate rank between the clergy and the laity, and thus being raised in a measure above the latter; if not, indeed, connected with the Church by a sort of clerical tie. Animated by commendable zeal and devotion, there is danger of their applying these qualities in wrong directions or in undue measure. Industriously and anxiously engaged in theological studies, there is danger of their mistaking partial knowledge for meet qualification for very positive views of Christian doctrine and duty, very decided efforts for imparting them to others, and very confident measures for attempting a supposed needed reform in the Church. Governed by peculiar tastes and feelings, wrought it may be by very partial study, or by the reaction consequent on sudden conviction of past error, they are apt to fancy that the Church is either too enthusiastic or too cold, too formal or too irregular, not evangelical enough, or not Catholic enough, and that they must assume no very limited share of the responsibility of making matters better.

These things are all wrong. Christian modesty and humility will rather dictate that if any thing they should be more backward than others; because, among other reasons, their supposed superior information, and the confidence in them which their position in the Church may inspire, may lead to results in others which greater knowledge, and more matured wisdom, may afterwards bring them most seriously to lament. Besides; their theological studies and reflections, if their hearts are quite right, must invest religious subjects with a sanctity, dignity, and awe, yes and a mystery too, which should make them very careful, how, with their yet limited knowledge, they allow themselves to think much of improvements, of new developments, or of ought that shall go beyond the judgments held, and the patterns afforded, by superiors in years, learning, or station.

The present purpose has been rather to suggest reflections than to give directions to the beloved young Christian brethren, who have now been in the writer's mind and heart. Much more might have been said on the particular head of remark selected, and many other points might have been introduced in connection with the vastly important topic of the modesty and humility proper to their station. He had rather, however, consult his affectionate confidence in them, by now leaving the whole subject to their serious and conscientious reflection, and their devout and faithful prayers; adding simply the remark, that such their prayers for themselves, and such prayers in their behalf by their Christian brethren, are among the best that can be offered for the Church.

FAITH.

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* Somewhat the same principle might have led to the canonical exclusion of candidates for orders from eligibility as deputies to the General Convention.

For the Churchman.

Mr. Editor,—Knowing the man, I have felt true sympathy for one of the best and most promising of the young clergy of our city and diocese, on account of the obtrusive publicity which has recently been given to his name, and which, I am sure, is offensive alike to his good sense, the native virtues of his character, and his Christian principle and feeling. It is mainly attributable to a rude and indecent assault upon him in the Protestant Churchman, whose columns are about as little controlled by courtesy and delicacy as any paper I am in the habit of seeing. The castigation it received for this offence, in one of our secular prints, was merited; and the spirit which it excited in those who had knowledge and virtue to appreciate our young friend justly, was quite natural. It is not, however, to speak of him that I now take my pen. My attention has been arrested by an article in the same secular paper, connected with his case, in which there is a leading point, well put, which I could not but think also seasonable in other connections than that in which it was there introduced. The writer gives the clergy, and I doubt not justly, credit for disinterestedness when a question arises between temporal interests and considerations of duty. Developments are now making which form a serious test in this matter. The unprincipled suggestion thrown out in Convention that a certain class of clergy had better look to their monied interests, before they determine upon their course in grave matters connected with Christian, ministerial, and ecclesiastical duty, has not failed to find abettors. New cases are every now and then coming to light, seeming to evince a combined and settled purpose, in which worthy clergymen, feeble and deserving parishes, and interesting and important missionary enterprises, have been made to feel the rich man's contumely and neglect, because not in the desired party interest. But let not faith for a moment waver, nor conscience be tampered with, nor consistency forfeited. He whose is the silver and the gold will make it appear, as oft He has done, that His cause shall prosper, and His Church prevail, however faithless be the stewards of His earthly stores. "No little surprise" may indeed be "excited," in those of small spiritual discernment, at Christian independence of worldly threats and lures, and scorn of purse-proud slights. But a sound Christian conscience, an humble sense of God's favor, and unwavering assurance that HE will see that all is right at last, will keep the *true man* firm, consistent, and disinterested unto the end.

DUTY.

For the Churchman.

The Influence of Sacred Architecture on Worship.

Mr. Editor,—The spirit of beauty is deep-seated in the very soul. It was first called into expression, to serve the religious ideas of the human heart. An altar in the field or the grove was the rude and simple beginning of that form of architecture, which has in all times so finely embodied the great, the good, and the sublime in the character of man. Religion and beauty have ever stood firmly united. They adorned the Hindoo cave of Elephanta; they heaved the airy Pyramids on the sands of Egypt; they wrought out of the forest the gorgeous Temple of Solomon; they piled up the Druid Stone-henge in that mystic circle; they shaped Pentalicus into the Parthenon; they stretched up stone into arches, and threw it forth into spires to make St. Sophia's and St. Paul's.

This spirit is the soul which enters into the structures of art, and gives them power to react on the mind. Once bodied forth in a Grecian Temple, a Turkish Mosque, a Gothic Minster, or an American Church, it lives to quicken and shape the thoughts of all who shall rightly behold them. To the earnest and reflecting, they stand out with a holy and intellectual character along the great thoroughfares of the world. They are resting-places where the honest liver may step aside from the crowded race-courses of men, and calm the care-worn spirit into something like repose. In this discordant rush of life, where men bury their souls in their little toils and drudgeries, there is need of pausing a moment, now and then, to think where we are and whither we go. In the temple, the cathedral, or the church, those horizon-spots where heaven and earth meet, the sacred and calm greatness of art ever tends to raise the aspirations above the grovelling callings of this work-day life. The mysteries of a sublime religion, with all its holy teachings and beautiful observances hover over and hallow these places. It is there, with solemn majesty and vastness about him, that man can best roll back the world and be alone with the soul. A thought, a feeling, lives and breathes there, which would move him to devotion—which would lift him out of his heart into a better world and a better life.

Sacred architecture is the priestess of worship. Ever in its still, calm, heart-reaching voice, it would consecrate the temple of the spirit. It would carry the soul into the majestic depths of beauty and love, of holiness and devotion. It would hold it

> "Centred there
> God only to behold, and know, and feel,
> Till by exclusive consciousness of God,
> All self-annihilated, it shall make
> God its identity."

The deep-hearted man who stands before St. Peter's at Rome, feels his soul grasped and held by a mighty power. A majesty and grandeur beyond the proudest marvels of art, repose in the sweeping colonnades, in the cloud-aspiring columns, in the stupendous dome—a pantheon hung in air. The mosaic floors warm with the inspiration of genius, the pictured walls breathing with life and thought, and the massive sculptured windows, with the gorgeous light streaming in upon all, stir the heart to devoutest worship in this holy of holies of the great Father of men. The vast and awful solemnity of eternity, the magic-working spirit of holiness, are sublimely shadowed forth in this colossal mass of stone. The pilgrim devotee, or the careless world-wanderer, as he wearíedly plods on his mysterious life-pilgrimage pauses often here, and feels that here dwells the worship of the Eternal.

It is in such forms as these that the depth and force of our religion are embodied, so as to act best in uplifting and ennobling the soul. Every monument of Church Architecture is a great spiritual thought—a thought which all shall feel and love, if they but have the eyes to see it. The Sextine Chapel with its daring frescoes, the Freyberg Minster with its village of cupolas, the Westminster Abbey with its chiselled tombs and marble angels of death, the Strasburg Cathedral with its gigantic spire, all speak a faith—record a truth which wake responses in the inmost soul. In this way is art always and everywhere the language of religion and worship—the ministering spirit to the good and true in man's better nature. And he whose thoughts are not pointed heavenward by the lofty spire, who listens not with pleasure to the melodious chime of bells, whose heart is not warmed and cheered at the altar, whose spirit does not bow in the prayer or the chant, who feels no inward thrill of joy beneath the grandeur of the solemn arching vault, beneath the beautiful tracery of the chancel, is not a man. For him nature has no sublime influences, mankind no goodly teachings. The best element of humanity, the religion of it, has gone out of him. He has no backward looking thoughts, no life-giving hopes. With a world of such men, there would be no real life—merely a joyless, purposeless existence—a monotonous vegetation.

It is good to gather around our places of worship the proudest conceptions of our souls, the master-works of our hands. Men dig in quarries and paint in studios to adorn their dwellings, their marts of business, their houses of government; no less should be done for their places of devotion. This low hatred to Romanism for its cowls and crosiers, its mitred bishops and festal processions, should not stint us of all useful forms which may best compose the outward man for spiritual service. This narrow-hearted love of Puritanic economy should not allow us to erect palaces to ourselves, and mere barn-like meeting-houses, with cold bare walls to our God. Better is it to give expression to our religious thoughts in the beautiful arch, the fluted columns, the stately architecture, and the bold light-springing spire which carries upward the anthems of man's soul, taught by it to rise higher than its own loftiness. Better is it to carve the Cross and the Rose, those symbols of earthly death and blooming life, ever bringing to us sacred and time-hallowed memories. Better is it to have ornamented shrines where we may gather for a few brief spaces in this fast-fleeting life, to muse holily or to bow devoutly. Ever sacred be these nurslings of man's Art, these altars of his faith, these temples of his worship. Conceived and embodied forth by master-spirits, consecrated to the Great God by pious hands, worshipped in by humble and devout hearts, they will be left to speak in life-like tones to the thoughts and feelings of the after-ages In moments of impassioned working, Angelo and Erwin, Wren and Upjohn, and great minds such as these have caused them to stand forth. And always let the works of their hands be kept with holy care, starting the best and devoutest impulses of the Christian soul, and calling forever down through the silent deeps of time for men to worship a great and jealous Power, beside the altars where the incense of devotion always rises freest to Heaven.

Gen. Theol. Seminary. T. S. D.

For the Churchman.

Mr. Editor,—Some weeks ago, in an article in the Churchman on the use of the surplice in preaching, and again, in a subsequent number, in one on the use of hymns after sermons, you gave it as your opinion, that the traditionary customs of the Church *in this country*, or *in each diocese*, I do not remember which, in these and all other non-essential matters, should not be departed from; thus, if I understood you rightly, advocating the principle that *local* traditions in such cases are binding unless cancelled by the authoritative action of the Church in which these traditions exist.

Allow me, sir, respectfully to ask for some further explanation of this principle. For instance, how can you, consistently with it, approve of the change in the plan of arrangements in our chancels, recommended in the letter of Bishop Heber on this subject, published in the last Churchman? I for one, sir, should heartily rejoice to see the changes spoken of in this excellent letter effected, believing, as I do, the present arrangements of our churches in this particular to be in their tendency almost infidel. I could not, however, conscientiously approve of any alterations did I hold the principle which I understand you to say should in these matters be our guide; for certainly the tradition of pulpits is against us.

Now it has always appeared to me that the true principle in the case of non-essentials was to follow the traditionary customs of the Catholic Church, which should not be departed from unless especially legislated against by that branch of which we may be members; and that therefore, if a minister of the Church chooses to preach in the surplice, omit the hymn after sermon, or pull down the pulpit for the altar's sake, he has a perfect right to do so if Catholic custom supports him, and if he is not acting in opposition to any decision of his own branch of the Church, whether the act is in accordance with the traditionary custom of that branch or not. In other words, I have been under the impression that in matters not authoritatively settled, Catholic, not local, custom, should be our guide. It certainly seems to be the easier and safer mode of action for a new branch of the Church to adopt the traditionary customs of the Catholic body, unless expressly laid aside by competent authority, rather than frame new ones from the notions of individuals. Would it be wrong, do you think, for a clergyman in Virginia to wear the surplice because it has been so little used there? I was told about three years ago by a Virginian himself that their clergy hardly knew what a surplice was. Would not we, moreover, be in a miserable condition were we obliged to hold on to the wretched customs which the Puritanism of the day forced upon the American Church in her infancy, such as turning the back to the altar during divine service, and many like acts of irreverence? I do not assert that my opinion on this subject is right.

My object in writing is to draw further information from you.

I am with respect,
Your obedient servant,

Philadelphia, Feb. 16, 1846. W. M.

Anciently, at baptism, a white garment was put upon those who were admitted into the Church, as a sign of their sanctification, and a lesson to purity: but as the swine, when it is cleansed, returns to its wallowing in the mire, so do many Christians forfeit the purity of the Christian character.—*Jones of Nayland.*

When God designs to employ any of His servants as instruments of extensive good, He purifies them in the furnace of adversity, He "tries them as silver is tried," and "by His fatherly correction makes them great.—*Stowell.*

His conduct evinced that the most self-denying habits, and the most determined opposition to the false maxims and wrong practices of the world, are perfectly compatible with the sweetest benignity, and the highest politeness. These are indeed the legitimate offspring of genuine piety, as was clearly manifested in the deportment of Bishop Wilson. It is justly observed by an elegant and pious writer of the present day, that "courtesy is, strictly speaking, a Christian grace. It is a plant of heavenly origin. This present evil world, like the ground which the Lord hath cursed, is utterly incapable of yielding any thing so good and lovely. Courtesy cannot grow in selfish nature's soil. It is never found but in the garden of God" This amiable quality adorned the whole deportment of Bishop Wilson. He was "clothed with humility, the costume of the Christian;" whilst that universal love which ruled in his heart constrained him to "please all men for their good to edification."—*Stowell. Life of Bishop T. Wilson.*

The Churchman.

New York, Saturday, February 28, 1846.

NOTICE

Is hereby given to the friends and patrons of THE CHURCHMAN, that its business and publishing office will be removed on Monday, the 2d day of March, to No. 12 John street, a few doors from Broadway; from which the first number of the new volume (16th) will be issued on Thursday, March 5th, and where payment for present debts and in advance for the ensuing year will be received.

The duties of Mr. JAMES A. SPARKS as the publisher of the Churchman will terminate with the present number. Mr. Sparks will continue at his old stand, No. 161 Fulton street, opposite St. Paul's Chapel, and will hereafter devote himself to the publication and sale of approved Episcopal works. Mr. Sparks having become the proprietor of "The Churchman's Library" respectfully solicits the continuance and increase of the patronage of the friends of sound Church principles, as well for his business in general as for this valuable and most excellent work in particular. In taking leave of the patrons of the Churchman as its publisher for the last six years, with many of whom he has become personally acquainted, Mr. S. begs leave in this way to tender his acknowledgments for the courtesy and kindness he has uniformly received from them, and to express his best wishes for the future success of the paper under the auspices and guidance of the gentlemen who will have the management of its business affairs.

WANTED

As a CLERK in the office of "THE CHURCHMAN" a lad of about fifteen years of age. To one who can give ample satisfaction as to his possession of the character and qualifications which will be required, a moderate compensation will be given. Apply to FLOYD SMITH, 188 Pearl street, between the hours of 1 and 2 o'clock, P. M.

The number and length of our communications have obliged us to omit the usual selected matter on our last page, and to devote it to original matter. We have long felt in an increasing degree the want of more space, and we hope soon to enlarge our paper; but for this week it must suffice to inform the reader that the original communications which are usually limited to the first and second pages, will be found also this week on the *fourth page*; to which he will please to turn.

We ask the attention of our readers to the advertisement of Dr. Schroeder, in the advertising columns, from which it appears that St. Ann's Hall is to be removed to this city. We state the fact with great pleasure believing that the removal will promote the prosperity of this excellent institution. Parents who wish their daughters to be educated without Roman or sectarian influences, in the spirit of our Holy Catholic faith and with home associations, may be glad to avail themselves of the advantages afforded by St. Ann's Hall,

Ecclesiastical history abounds with proofs of the tendency of mankind to run into extremes; and thus to convert institutions, which in their original design and application were beneficial and salutary, into sources of the most pernicious errors and abuses. Were we required to produce an instance in confirmation of the truth of this remark, we should without hesitation refer the reader to the subject which we have been now considering. Fasting, as it was originally practised in the Church, was regarded as a means to a moral end: as a means, peculiarly fitted both to the circumstances and to the nature of man, of nourishing in him those feelings of contrition and self-abasement, and of enabling him to acquire that mastery over his sensual appetites, which are essential elements in the composition of the Christian character. When, at the season appointed by the Church for the commemoration of the Passion of Christ, its members, amongst other external observances—designed to express their lively sense of their own unworthiness, and of the deadly nature of sin which could be expiated only by so great a sacrifice—abstained also from their customary meals and recreations; surely the most enlightened reason must approve the motive of their abstinence; and admit as well its suitableness to the fallen condition of man, as its tendency to encourage a devout and humble temper. To these considerations we may add that, from the constitution of man's nature and the intimate union which subsists between his soul and body, the occasional restraints, which the primitive Christians voluntarily imposed upon themselves in respect of food and amusement, could scarcely fail to have a beneficial operation upon their character; were it only by interrupting for a time their ordinary habits, and reminding them that the objects of sense possessed neither the sole, nor the principal claim to their attention. A life of habitual indulgence, even when that indulgence leads not to positive excess, is favorable neither to intellectual nor spiritual improvement. It enfeebles our mental powers; it deadens our moral perceptions; it tends especially to render us selfish and regardless of the wants and feelings of others. But when experience also tells us that such a course of life terminates almost invariably in excess, no further argument can be wanting to prove the reasonableness and utility of occasional abstinence—if used only as a means to an end—to invigorate the moral principle within us, and to promote humility of temper and purity of heart. Unhappily, however for the Church, from the propensity of the human mind to run into extremes—from an increasing fondness for the tenets of the Platonic philosophy—and an indiscriminate imitation of what is recorded in Scripture of holy men, who, being placed in extraordinary circumstances, were never designed to be held up as examples, in all points of their conduct, to ordinary Christians—from the combined operation of all these causes; fasting, instead of being considered as a salutary discipline, or as a means to holiness, came to be regarded as holiness itself. The piety of men was estimated by the frequency and severity of their fasts. In proportion as they subjected themselves to greater privations and hardships, they acquired a higher reputation for sanctity. A species of rivalry was thus excited; new and strange methods were invented of macerating and torturing their bodies; till at length extravagance in practice led to error in doctrine; fasts and mortifications were regarded as meritorious in themselves—as procuring by their intrinsic efficacy remission of sin and restoration to the favor of God.—*Bishop Kaye.*

CHURCH UNION. *A Discourse delivered in St. John's Church, Brooklyn, New York, on the Second Sunday after the Epiphany, (Jan. 18th,) A. D.* 1846. *By Evan M. Johnson, Rector.*

We have read this discourse with much pleasure, and can see no good ground for the charge which has been brought against it of favoring the errors of the Romanists. On p. 12 the author adverts to the position of the Roman Church as imposing unlawful terms of communion, and the conduct of many of her members as displaying angry passion, animosity and hatred, and concludes by exhorting his hearers to "pray for her and for such of her members, that they may be brought to a better mind, even to seek the things that make for peace." And in the next paragraph he speaks of the "apparently insuperable obstacles cast in the way of Church Union by the Roman Church." It is marvellous that after such declarations any one could suppose that Mr. Johnson desires union with the Roman Church on its own terms. We fancy Mr. Johnson's great offence to be this, that he has animadverted in deservedly strong terms on the "Christian Alliance" men, and has even dared to say that "we, the members of the Anglican (American) Church, ought to look at home and see if the very spirit and measures and acts which we are most ready to condemn in the Romanists, are not indulged and carried out to a much greater extent by some of our own members."

BIBLIOTHECA SACRA AND THEOLOGICAL REVIEW. February, 1846.

There are nine articles contained in the present number of this well-known and able quarterly. The first is on the synoptical study of the Gospels suggested by Dr. Robinson's New Harmony. A Synopsis of the Gospels differs from a Harmony in attempting to ascertain what passages in the different Evangelists refer to the same subjects, but with no view to chronological arrangement of the same. The article contains a brief view of this branch of biblical criticism and modern works which are of use in it. The second article is "on the value of the Bible in forming the character." The third, a very taking one by the way, is an examination of Virgil's Fourth Eclogue, and an attempt at a new theory of its design. The writer's interpretation is, that by Pollio was meant Augustus himself, and by the birth on which so much was to depend, a *mystic* birth, viz., a regeneration into the ranks of the celestials. It is a fine piece of enlightened criticism. The fourth article, a biography of Servetus, attempts to free Calvin from undiscriminating censure for the part which he took in Servetus's execution. Of the fifth, "The Youth of the Scholar," and the sixth, "Macchiavelli," we have little to say save that the latter is well founded and applied. Article 7th, "The true date of Christ's birth," attracted our attention by a (to us) novel theory, viz. that the star which led the Magi was a conjunction of Jupiter, Saturn, and Mars, with a new and temporary meteor in their vicinity. This hypothesis, of which the planet-conjunction element was calculated by Kepler A. D. 1604, has been strengthened by the discovery among the Chinese of a record that a new star did appear in the year 750, U. C. So far as astronomical calculation may be relied on the fact of the conjunction seems to be settled. The minuteness of the results arrived at are in the highest degree curious. The eighth article is on a question of topography connected with the sources of the Jordan, and the last contains literary notices and intelligence. As this is the first of a new volume we will add that Wiley & Putnam are the agents in this city.

WILEY & PUTNAM'S LIBRARY OF CHOICE READING.

Numbers 52, 53 and 54 contain "Stories from the Italian Poets," by Leigh Hunt. The plan of this novel work is to present the mere English reader with specimens of the matter and inventive powers of those great masters who heralded and attended the revival of letters. It embraces an epitome of Dante, and choice passages selected from Pulci, Boiardo, Ariosto and Tasso, *all in prose*, but with a few poetical versions here and there of the more renowned passages. The use of prose versions, though seemingly inadequate as a medium to convey a poet's meaning, will hardly be found fault with by those whose object is first to enter into the stranger's meaning, and will compare this version with certain more prosaic metrical ones. We have no intention to particularize in regard to the merits of the execution, other than to say that in every thing save a keen appreciation of what is merely poetical in his wonderful "vision," Dante has much suffered by Mr. Hunt's omissions and annotations. The latter indeed are often painfully and wantonly irreverent;—perhaps, however, little else could have been expected from the known history of the translator. With Pulci and Ariosto he is on more congenial ground. The "Critical Notices of the Lives and Genius of the Authors," add much to the solid worth of the collection.

Numbers 56 and 57, "The Poetical Works of John Keats," will be sought for by many admirers of precocious genius. The present we believe is the first separate American edition of this poet.

PULPIT ELOCUTION, &c. &c., by *William Russell.* Andover: Allen, Morrel & Wardwell.

For elaborateness of preparation, we are inclined to think Mr. Russel's manual is worthy of attention. He seems to have studied all the phrases of pulpit declamation, and to have laid down rules for, as well as illustrated by examples, the many moods and feelings which a finished orator is expected to go through. It is another question, however, to what extent this artificial training may be safely carried. (Sold by M. H. Newman, 199 Broadway.)

The following pamphlets are before us.

THE ILLUSTRATED BOTANY, *edited by Jno. B. Newman, M.D.* Vol. 1. No. 1. March, 1846. J. K. Wellman, 118 Nassau street.

CATALOGUE OF WORKS IN REFUTATION OF METHODISM *from its origin in* 1829 *to the present time, compiled by H. C. Decanver.* Philadelphia: John Penington.

The foreign news by the Cambria, altho ugh important in a political and commercial point of view, does not contain much that will be found interesting to our Church readers as such. We have to lament the failure also of a part of our usual files, having received no papers but the English Churchman. We are consequently indebted to it for the extracts presented.

As usual, radical changes in the policy of government affect the feelings and policy of the Church, and hence one is not surprised to find so much space in the paper mentioned, devoted to a consideration of the proposed alterations in the Corn laws. A leader under date of January 29, is devoted to the question, what is the duty of attached ministers of the English Church under the circumstances, and considers it in an independent spirit worthy of better days. Both Sir R. Peel and the league on one hand, and the landed aristocracy on the other, are impartially examined and convicted of interested motives, as well as heedlessness of the interests of the Church. It is more than hinted that the clergy should hold themselves aloof from *agitation* on any side; but that as the landed interest has neglected the Church and even consented to its shameful plundering, so the new system will deserve what is the duty of good citizens, acquiescence and a fai trial. If other principles shall be hereafter surrendered other changes will avenge them. "Such has been the unvarying lesson of Ecclesiastical History. Classes are permitted that they may discharge especial duties; they are abrogated when they fail in their probation. Feudalism had its day and its function, and because it slighted and corrupted the Church and oppressed the poor, and was a thing of blood and rapine, it was blotted out. Absolute Monarchy has passed under the same inevitable rule of trial and fiery rejection; and if the star of an aristocracy such as that of England is waning, it is only because high duties have been given to it, and they have been unfaithfully discharged." It seems plain that emancipation from political favoritism will henceforth be sought for as a note of life in the English establishment much more than of late it has been. She will have no lack of sons to insist on her one line of duty, faithful discharge namely, of the mission to which in GOD's providence she has been called, of a teacher and guide to the masses of the nation.

The University of Oxford has again heard Dr. Pusey as select preacher. The attendance on the occasion is said to have been large. Mr. Golightly took the tempting opportunity to keep his claims as gossip and buffoon before the Church, and accordingly addressed a letter to the Vice-Chancellor a few days before recounting some of Dr. Pusey's offences, and particularly dwelling on certain passages in his late letters. His modest suggestion that Dr. Pusey be called on to renew his subscription to the Articles elicited, however, from the functionary to whom it was addressed, the admission that Dr. Pusey, in the letter specially referred to, had intimated his readiness to subscribe, and a plain although reluctant discouragement of the proposition. Mr. Golightly, by the way, has received the name of "Oates" from his uncommon quickness at scenting out Popish plots, and the praenomen Agag ("who went delicately") by way of intelligibly rendering the name which has become so well known in the annals of ecclesiastical gossip. We subjoin here a correspondence which has passed since the consecration of St. Saviour's Church, Leeds. The address was signed by 160 clergy present on the occasion. Its spirit as well as that of the Reply need no elucidation.

To the Right Rev. Father in God, Charles Thomas, Lord Bishop of Ripon.

MY LORD,—The late solemn occasion of the consecration of St. Saviour's Church having united together many whose office lies out of your Lordship's Diocese with those over whom you are set in the Lord; it will not, we trust, seem out of place if we take this opportunity of expressing in common our respectful sympathy with your Lordship amid the great and sorrowful distress of this time.

Yet amid our deep sorrow for the departure of those who have left our communion, we trust, that by the mercy of God there is no ground for discouragement even in our present manifold distress, but that his Fatherly Hand which has been over our Church hitherto, preserving and guiding her so mercifully, will be with her to the end. In reliance upon His gracious aid we earnestly desire to give ourselves the more devotedly to those duties to which He has been pleased to call us in this portion of His vineyard in thankful acknowledgment of His great and undeserved mercies vouchsafed to us in it.

And since every good and perfect gift is from God, we humbly commend ourselves to your Lordship's Prayers, as we ourselves hope to offer the more fervently henceforth our own imperfect prayers for your Lordship, and the other Bishops of the Church. We remain, my Lord,

Your Lordship's humble and obedient Servants.

[REPLY.]

My Rev. and Dear Brethren,—I have received with feelings of grateful satisfaction the token of your kindness and good-will, in the address presented to me from many among the Clergy, belonging as well to my own as to other Dioceses, who were present at the recent consecration of St. Saviour's Church, Leeds; and I have felt the more deeply this expression of your respect and sympathy at the present moment, as it is assuredly one of peculiar difficulty and very anxious trial, to all those who bear rule in the Church of this Land.

The immediate cause of anxiety for us all to which you specially allude, is the lamented departure of several of our brethren who have lately forsaken our Communion. It is indeed matter for much sadness and sorrow that any of its members should have been so deceived as to lend their talents, given them, as I truly believe, for far other ends, to support the cause of ecclesiastical usurpation, of creature worship, and of religious imposture. But unhappily their minds being thus overclouded, and their affections alienated from the Church in whose bosom they were born anew to spiritual life, and nourished by the ample means of grace therein mercifully afforded to the children of God, and their influence once exerted to seduce others from their allegiance to her, it is indeed well that they have gone out from among us, and can no longer misuse the power committed to them by our Church to her own hurt and hindrance.

For these fallen brethren we shall never, I trust, cease to pray, in the spirit of compassionate love, that their hearts may be led by the Eternal Spirit of Truth to discern the error of their ways, and to return to the fold which they have forsaken.

But their unhappy trespass will surely read a lesson of seasonable warning to each of us, and remind us that we cannot, with impunity, pour contempt upon the Church of our baptism, in which we have grown in grace, and in the saving knowledge of our Lord and Saviour Jesus Christ; that if we wantonly despise the spiritual privileges we have enjoyed within it, instead of thankfully and reverently using them, where God has appointed us our place, we may well expect that He will, in his anger, take them from us; and that, if we will indulge a morbid yearning after an earthly visible centre of union, while we have the Lord Jesus Christ as our spiritual head, ever living to dispense to us from above the rich blessings of His Covenant of Grace, we may be provoking the Lord of Hosts to punish us, as he did the Israelites of old, by giving us up to our hearts and lusts, and letting us follow our own imaginations.

The lamented fall of our brethren will likewise teach us the danger of tampering with practices which may seem to us innocent and even edifying; but of which history and experience have so forcibly proved to us the peril, and which the Church of England has either expressly reprobated or tacitly discountenanced.

For my own part I confess that I feel little temptation to despondency or discouragement, when I look to the many signal marks of God's providential care vouchsafed to our Church, to the truth and purity of the doctrines she teaches, and to the many evidences of spiritual life within her, among which I would thankfully acknowledge the assurance given me by such a body as yourselves, of your anxiety to devote yourselves more earnestly than ever to the duties of your sacred calling in the Church whose vows are upon you. Let us only hold fast her doctrines of primitive authority—let us but carry out, in the spirit of fidelity, her recognized teaching as embodied in that definite expression of Gospel Truth set forth in her Liturgy, Articles and Homilies, remembering that in subordination to the enlightenment of the Spirit of God, we have accepted these as our Interpreters of His Holy Word, and we may humbly believe that we shall be safe ourselves, and likewise, through grace save them who hear us.

I thank you affectionately for the promise of your prayers, which I feel to be especially needed in times when principles hitherto held most sacred and incontrovertible, are tried and sifted to their very foundation; and I would entreat you to believe that in all which I have said in reply to your address of kindness and respect, it has been my anxious wish to speak the truth in love. My own imperfect prayer shall, in return, be willingly offered for you, my reverend brethren, that in this season of your trial you may find your faith confirmed; your hope invigorated; your attachment increasing towards the Church of which you are the ordained ministers; and your hands strengthened in carrying on the heavenly work of winning souls to Christ, among those several flocks over which you are set in the Lord.

I remain,
Your affectionate brother and servant,
C. T. Ripon.

Palace, Ripon, Dec. 26th, 1845.

With the foregoing the following commentary on part of a late Episcopal address, may advantageously be joined. A bishop underrating the value of the term Catholic, will not long be distinct from one undermining the stability of Catholic belief.

It is with a heavy heart that we call attention to the Bishop of Worcester's Address at his late Ordination. Were his Lordship's remarks those of one less high in station, and less responsible by office, we could smile at the unspeakable ignorance of some of the statements contained in them. As it is, we desire simply to protest against them—to protest with all due deference to authority, but still firmly and plainly, as is the duty of even laymen when the Faith is at stake.

We have nothing to say on his Lordship's somewhat singular exordium, "My dear young friends"—or the *crambe repetita* of his arguments against Transubstantiation, Purgatory, minute attention to ritualisms; or on the simplicity with which his Lordship quotes Burnet as to the *animus* of the imposers of the Articles, as an authority from which there is no appeal. But his Lordship thus proceeds—

"Be cautious in the adoption of terms which have become the symbols of a party. Thus the term *Catholic*, as applied to our Church cannot be objected to . . . . . We pray in the Liturgy for the good estate of the Catholic Church, in which case, to avoid ambiguity, it were to be wished, perhaps, that *Universal* had been preferred. But when it is recollected that this is, I believe, the only passage in the Liturgy in which this term is used (*for the Creeds can hardly be considered a part of the Liturgy*) *is there not an* AFFECTATION *in applying it on every occasion to our* PROTESTANT REFORMED CHURCH?"

Now, the first reflection that occurs on reading the above, is the profound ignorance which the concluding sentence betrays. Dr. Pepys evidently does not know what the Liturgy is. He plainly is ignorant that, in its strict sense, is signifies the Communion Office alone: in its wide signification that, with all the other offices of the Prayer Book. Why the Creeds "can hardly be considered a part of the Liturgy," the Bishop of Worcester must explain—we are sure no one else can.

The second idea which suggests itself is—in what state of mind must that man be who, on the Saturday can denounce the use of the word *Catholic* as an affectation, and on the Sunday can publicly profess his belief, first, in the Holy Catholic Church, and then, when, drawing near to the altar of the God of Truth, in the Catholic and Apostolic Church?

A third suggestion is—if it be an affectation to call the Church what she calls herself—*Catholic*, what is it to call her that which she never calls herself—Reformed Protestant?

When the English Church is struggling to make good, before men and angels—her right to the appellation of *Catholic*, when Rome is denying her claim, when her true hearted sons would as soon cease to be called Christians as Catholics, what heartlessness, what cruelty, nay, what treachery is there in a prelate's coming forward and denouncing the title for which the Church is thus agonizing, as an AFFECTATION! We suppose that from the Ascension of our Lord, till this day, no Bishop ever surrendered for his Communion, this first and great note of a Church. The Bishop of Worcester, *ex cathedra* and spontaneously, comes forward to renounce and denounce it!

King's College, London, is to be enlarged in its provisions for theological education, or rather an entirely new department for this purpose is to be opened. Outline of the plan as follows:—

The following very important addition to the plan of King's College, London, has been announced—under the sanction of the Lord Primate and the Bishop of London:—

I.—That a theological department be established in King's College.

II.—That it be open to—

1. All students of King's College who shall have passed three years in general literature and science, and have received a diploma.
2. All graduates of Oxford and Cambridge bearing testimonials of good character.
3. All persons who shall be approved by the Principal and recommended by a bishop. [illegible] study be as follows, and continue during six terms (two years):—

1. Evidences of Religion.
2. Holy Scripture in the original languages.
3. The Articles and Book of Common Prayer.
4. Ecclesiastical History, ancient and modern.
5. The Pastoral Office; the reading of the Liturgy, and the composition of sermons.

IV.—That measures be taken to employ the students as district visiters, and to teach them the best methods of conducting schools.

That they also learn congregational singing; and also acquire some knowledge of medicine.

VI.—That the fees be 12*l.* 12*s.* per term; and for matriculation, 4*l.* 13*s.* (In the whole, 80*l.* 5*s.* for the two years.)

VII.—That these regulations being complied with, the Principal be empowered to grant certificates of attainments, and good conduct, which certificates are to be exhibited to the bishop on application for Holy Orders.

A report from the provisional committee of the Missionary College at Canterbury, represents that noble undertaking as having reached a point where its prospect of speedy usefulness seems certain. Notwithstanding the length of preceding extracts it will be read with interest.

Missionary College for the Church of England.—The Provisional Committee, appointed by His Grace the Archbishop of Canterbury, for forwarding the preliminary arrangements connected with the above design, are anxious to report to the body of contributors the progress which has been made towards the attainment of the important object in view, and also to state more fully, for the satisfaction of those who may be desirous of further information on the subject, some particulars respecting the design itself.

It was announced, in a prospectus published in August last, that a site in the metropolitical city of Canterbury (the ruins of the ancient abbey of St. Augustine) having, by the gift of a lay member of the Church, been devoted to this purpose, and a sum then amounting to £39,000 having been already contributed towards its accomplishment, it was proposed to commence immediately the principal quadrangle of the college, including the chapel, hall, library, and apartments for fifty students, with the requisite accommodation for the officers and servants of the establishment. The Provisional Committee have now the pleasure to report that one entire side of the quadrangle, containing rooms for fifty students, is externally complete and covered in; that the hall and offices are also in an advanced state; and the chapel, warden's house, and fellows' building begun; and it is hoped that the library and lecture rooms will be commenced in the spring. There is at present, every reason to expect that the buildings will be ready for the reception of students by the end of August next.

His Grace the Archbishop of Canterbury, acting on his own behalf, and that of his Grace the Archbishop of York, and the Lord Bishop of London, has requested the Right Rev. W. H. Coleridge, D.D., late Bishop of Barbadoes and the Leeward Islands, to accept the office of Warden. It is with peculiar gratification that the Committee announce, that the Bishop has consented to undertake the office; and to those who are duly alive to its great importance, it will be a matter of no ordinary satisfaction that the institution will enjoy, from the first, the benefit of those personal endowments, and that long experience in the able and efficient administration of a colonial diocese, which so eminently qualify Bishop Coleridge for the task.

The College, as has been stated in the prospectus already put forth, will be formed on the general plan of the collegiate institutions of our own Universities, and His Grace the Archbishop of Canterbury has consented to give statutes for its future government and regulation. The College will consist of a warden, a sub-warden, who is to be a master of arts in priest's orders, and six fellows, all of whom are to be actively engaged, under the immediate superintendence of the warden, in the instruction and tuition of the students. The officers of the College are all to be nominated by the Archbishops of Canterbury and York, and the Bishop of London, for the time being, as being the prelates more immediately connected with the Church in the Colonies; and the Committee desire to have it distinctly understood, that with the prelates above named will rest entirely the selection and appointment of persons to fill the offices in question. The Archbishop of Canterbury, for the time being, is to be visiter of the College.

The simple object for which the institution is founded is, to supply the want, which has long been felt, of a sufficient number of ministers duly prepared, by special training, to labor with effect in the dependencies of the British empire; for, many as are the zealous and excellent men now laboring in the colonies, or as missionaries to the heathen, they are few in comparison with the extent of the field of labor. It is therefore the object of the College now in progress to provide an education to qualify young men for the service of the church in foreign settlements, with such strict regard to economy and frugality of habits, as may fit them for the special duties to be discharged, the difficulties to be encountered, and the hardships to be endured.

Candidates for admission into the College will be submitted to a previous examination. They will be required to be in communion with the Church, and to bring with them certificates of religious and moral character. They will not be admitted *ordinarily* under eighteen, or above twenty-two years of age. The ordinary course of instruction in the College will be completed in three years.

The design has received the sanction of the great majority of the Bishops of England and Wales, as well as of the Colonial diocesans; and Her Majesty the Queen, Her Majesty the Queen Dowager, and H. R. H. the Prince Albert, have been graciously pleased to allow their names to be placed at the head of the list of subscribers.

The amount at present contributed—irrespectively of annual subscriptions, which amount to 500*l.* per annum—is 50,000*l.* This sum does not include the value of the site, nor the additional outlay incurred by its magnificent donor, who, besides a large donation to the general fund, has taken upon himself the erection of a considerable part of the buildings,—of those in particular, which, from their architectural character, would involve comparatively the greatest cost.

It is proposed to endow and support the institution out of the general fund formed by free contributions, (the sum of 30,000*l.*, having been reserved for this purpose out of the amount already contributed,) together with such moderate payments as may be required from the students. But it is to be understood that no contribution shall convey any right of nomination, or of interference with the government of the College. And the Committee feel it to be but due to the munificent donor of the site, who is by very far the largest contributor to the general fund, independently of the outlay which he incurs in assisting to so great an extent, in the erection of the buildings, to avail themselves of this opportunity of gratefully acknowledging the disinterested liberality with which, reserving to himself no personal rights, or the exercise of any control, he has lent such effectual aid to the establishment of an institution simply devoted to the best interests of the United Church of England and Ireland, and which will be conducted, in all respects, on the recognized principles of that Church.

The high sanction and support which this national undertaking—for such it may well be considered—has already received, will be a sufficient pledge that no arrangements or regulations in regard to it will be allowed to rest on any narrower basis than that of the Church itself. And it is, therefore, with the most entire and unhesitating confidence that the Committee commend the design to the pious and charitable co-operation of all, who, as faithful and attached members of the Church of England, have her weal at heart, and would aid her in the fulfilment of the obligations under which she is laid, by the condition of our countrymen in foreign settlements, and by the opportunities which, under Divine Providence, the wide extent of British dominion and colonization affords, for making known to heathen nations the Gospel of Christ.

By desire of the Provisional Committee.

Dec. 31, 1845. J. Lichfield, Chairman.

The same paper, Jan. 22, quotes from the Calendar Bishop Eastburn's circular and the resolutions adopted by the vestry of the Church of the Advent, and speaks of Mr. Croswell's letter as "very edifying and appropriate."

Of more personal [illegible] are the chief items. The Rev. E. Churton has been appointed to the Archdeaconry of Cleveland, in the Archdiocese of York. The Rev. C. B. Dalton, chaplain to the Bishop of London to the rectory of S. Mary's Lambeth, vacant by the death of the Rev. George D'Oyley, D. D. This living is valued at £2316. The Rev. Robert Scott, a scholar of eminence, and known as joint translator with Prof. Liddell of Passow's Lexicon, has been chosen warden of Trinity College, Perth, Scotland. The choice of the Prussian King for a successor to Bishop Alexander at Jerusalem, is said to have fallen on a Mr. Belson, minister of the Anglican congregation at Berlin, according to some accounts, or as others say, an emissary of some society for the conversion of the Jews.

Mr. Newman's Essay on Development has reached the second edition. Publications in examination of it are by Dr. Hook, Mr. Irons and Mr. Barter, the two sermons of the first however are aimed rather at the fact of late schisms.

An Appeal

For aid, in behalf of the Valley of the Grand River, State of Michigan.

No part of Michigan is at present so rapidly increasing in population as the Grand River valley. In three counties the population has almost quadrupled within the last five years. The different religious denominations are actively endeavoring permanently to establish themselves in every part of it. The Congregationalists, the Dutch Reformed, the Roman Catholics, have recently received large donations in money, from their friends at the East. The latter have already *three* churches built; two within the last year, and are now preparing to erect another, a very large one, at Grand Rapids. This is the most important point in the whole valley. The Episcopalians have a small building here, but need a much larger one. The present one was enlarged about eighteen months since, to the full size to which it could well be extended. We want now, at least 20 additional pews. If we cannot provide accommodations for those who wish them, the progress of the church here will be most seriously retarded.

By the *disposal* of our present property, and by means of the *labor* and *materials* we can command among ourselves, and with the small sum of $600 in *cash*, we can erect an edifice of sufficient size, and not involve ourselves in debt. We are exceedingly anxious to commence building at once; for not only do we need the additional pews, but *we* now are promised, by persons not belonging to our denomination, 300 dollars, in labor and materials, which, if we are not prepared to *accept*, will be given to others who contemplate building in the spring. Nor only shall we lose that *sum:* We shall fail to secure *many families*, as members of the congregation. The 600 dollars in *cash* that we need we cannot raise among ourselves. Will not the more wealthy members of the same household of faith contribute at least that amount?

But there is another place in the valley of the Grand River, for which aid is needed; a new village, 15 miles from Grand Rapids, and as yet without any place of public worship. Its citizens generally have agreed to unite in the erection of an Episcopal Church, though not one fifth of the population belong to our denomination. The proprietors have allowed the undersigned to select a site, (one acre) for a church. They also offer a bell for a church so soon as one shall be erected. If *we* do not occupy that ground others soon will, and it will be lost to us. Ought we to permit it? $300 are needed for that place.

Ionia, 35 miles from Grand Rapids, has a small church, erected about 4 years since: cost $600. It owes about $300. This must be paid soon, or it will be sold. The vestry are anxiously waiting the return of the undersigned to know whether they shall take this step or not. Will not Episcopalians come to the rescue of their distant "companions and friends?" The building has been consecrated to the Lord. Shall He be deprived of what has been so solemnly devoted to Him? Will any one who loves the Church, refuse to extend a hand to save to our communion this our little sister now just ready to perish? *Ought* we to allow the present favorable opportunity to lengthen our cords and strengthen our stakes in this populous valley to be lost? Must we be compelled to see daily, the harvest ripe for *us* gathered in by others, or worse yet, falling into the hands of unbelief? To prevent such a sad state of things, the undersigned has left his parish and family in the midst of winter, undertaken at his own expense a journey of 1200 miles, and consented to be a beggar—a beggar—not for himself however, thank God, but for "Christ and the Church." All of us *stewards*, not *proprietors* of what God has given us, he would ask himself, and every one else, "How much *owest* thou unto my Lord? How much owest thou for the gift of life, for the blessings of redemption? Have we nought to give in return? Have we already given all that we ought? The undersigned presumes to judge no one but himself. That all who receive this circular will give *something* to the object, he can hardly allow himself to doubt. But will not some who have been abundantly blessed in their basket and their store, contribute so *liberally*, that he may realize the amount ($1200) with as little loss of time as possible? That thus you may be disposed to do, he respectfully asks you to make the case *your own*, and then to do unto the petitioners, *as you would*, were you the petitioners, *others should do unto you.*

January 20, 1846. F. H. Cuming,
Rector of St. Mark's Church, Grand Rapids.

I hereby certify that the Rev. F. H. Cuming has submitted to me documents, authorizing him to make the application set forth in the foregoing appeal—and has moreover detailed to me circumstances, in addition to the facts contained therein, inducing me most strongly to recommend the application to the prompt and favorable regard of the friends of our Church. I do most heartily wish he may be successful, in the shortest possible time, and thus be permitted the sooner to return to his duties in the interesting field where his labors are so much needed.

If he be not successful, the field will be occupied by others, and the Church sustain a loss which may never be repaired. Saml. A. M'Coskry,
Feb. 9, 1846. *Bishop of Michigan.*

Donations to the above may be sent to the "Publisher of the Churchman," 12 John street; to J. A. Sparks, Churchman's bookstore, 161 Fulton street; and Stanford & Swords, 139 Broadway.

Although we can add nothing to the above appeal which will give greater clearness or force to its statements, yet we cannot refrain from expressing our concurrence in its object and our wishes for its success. We would welcome Mr. Cuming at any time, but most of all on an errand of good to the Church. At all times, too, it should give us pleasure to aid our brethren in Michigan, but never more than now, when by doing so we shall at the same time pay an indirect, indeed, but yet real and acceptable tribute of good-will to their excellent bishop, whose just appreciation and courteous and faithful discharge of his official duties among us have given him a stronger hold than ever on our respect and affections. There is at least one advantage in such "appeals," and that is, that resting on the broad grounds of philanthropy or the love of "Christ and the Church," and addressing themselves to all, they make us forget for a moment our melancholy local divisions. All, then, with whom we have influence we would entreat to make a prompt and liberal response to Mr. Cuming's appeal; prompt, because his stay among us is necessarily short, and liberal because he begs for the Church in Michigan.

Caution! An Impostor!

A young man twenty or twenty-five years of age, calling himself Chester, alias Stanton, alias Davenport, alias—alias—is now travelling about the country, representing himself a communicant of the Episcopal Church—sometimes from Maine, sometimes from Ohio, sometimes from Western New York, sometimes a member of St. [illegible] Batavia—says that he has been robbed, or from some other misfortune is in want—appears to be well acquainted with the names and residence of the clergy; and generally succeeds in borrowing money with the promise of returning it when he shall reach his place of destination. But his whole story is false; and the clergy especially are cautioned against him. Within the last year this impostor has no doubt obtained large sums of money—his unpretending manners are such as to deceive the most observing, and it is sincerely hoped that he may ere long be brought to justice.—*Communicated.*

To Correspondents.

Received—"Sigma," "H. B. C.," and "M."

Calendar.

March.

1. First Sunday in Lent.
4. Ember Day.
6. Ember Day.
7. Ember Day.
8. Second Sunday in Lent.
15. Third Sunday in Lent.
22. Fourth Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
29. Fifth Sunday in Lent.

April.

5. Sunday next before Easter.
6. Monday before Easter.
7. Tuesday before Easter.
8. Wednesday before Easter.
9. Thursday before Easter.
10. Good Friday.—*On this day Proper Psalms are appointed to be used instead of the Psalms for the Day.*
11. Easter Even.
12. Easter Day.—*On this day Proper Anthems are appointed to be used instead of* "Venite exultemus Domino," *and Proper Psalms instead of those for the Day.*
13. Monday in Easter Week.
14. Tuesday in Easter Week.
19. First Sunday after Easter.
25. St. Mark the Evangelist.
26. Second Sunday after Easter.

Bishop McCoskry's Appointments

1st Sunday in Lent, March 1, St. Paul's, N. Y., at half past 10 A. M., Confirmation.—Christ Church, at 3 P. M., Confirmation.

2d Sunday in Lent, March 8, St. John's, N. Y., at 10½ A. M., Confirmation. St. Paul's Church, Staten Island, at 3 P. M., Confirmation. Second visit.

3d Sunday in Lent, March 15, St. Bartholomew's, N. Y., at half past 10 A. M., Confirmation.—Redemption, at 3 P. M., Confirmation. The Church of the Messiah, N. Y., at 7½ P. M., Confirmation.

4th Sunday in Lent, March 22d, St. Clement's, N. Y., at 10½ A. M., Confirmation. St. Mark's, Williamsburgh, at 3 P. M., Confirmation. St. Stephen's, N. Y., at 7½ P. M., Confirmation. 2d visit.

5th Sunday in Lent, March 29, St. Ann's, Brooklyn, at half past 10 A. M., Confirmation.—Epiphany, N. Y., at 3 P. M., Confirmation. St. George's, Astoria, at 7½ P. M., Confirmation. 2d visit.

Palm Sunday, April 5, Ascension, N. Y., at half past 10 A. M., Confirmation.—Du St. Esprit at 3 P. M., Confirmation. All Saints, at half past 7, P. M., Confirmation.

April 8th, Calvary Church, N. Y., at 7½ P. M., Confirmation. 2d visit.

Good Friday, April 10, St. George's, N. Y., at 7 P. M., Confirmation.

Easter Eve, April 11, Emmanuel Church, Brooklyn, at 7½ P. M., Confirmation. 2d visit.

Easter Monday, April 13, Consecration of the Church of the Holy Communion at half past 10 A. M.

Sunday, April 19, Zion, N. Y., at 10½ A. M., Confirmation.—St. Peter's Church, N. Y., at 3 P. M., Confirmation. Immanuel, at 7 P. M., Confirmation.

☞ It is requested that the Clergy of the City and vicinity will give the Bishop early notice of the time when they desire the rite of confirmation to be administered in their Churches, as he is anxious to fill up the parts of the Sundays now vacant.

Died.

At Canton, St. Lawrence county, on Sunday the 8th inst., Richard N. Harison, aged 59 years.

Clergy of the Protestant Episcopal Church,

Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin.
McCoskry, D.D., Rt. Rev. Samuel A., 141 Eighth st.
Abercrombie, Rev. R. M., 359 Fourth st., and 3, 129 st.
Anthon, D.D., Rev. Henry, 2d Avenue, cor. of 10th st.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. G. T., corner Tenth st. and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick.
Bradin, Rev. James W., 292 Henry street.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cox, Rev. Richard, 14 Mott street.
Crummell, Rev. Alexander, 456½ Broadway.
Cruse, D. D., Rev. Christian F., 185 Seventh st.
De Koven, Rev. Henry, 83 State street, Brooklyn.
Dowdney, Rev. John, Fourth avenue, between 24th and 25th streets, and 20 John street.
Evans, Rev. Benjamin, 172 Broome street.
Forbes, Rev. John M., 477 Hudson.
Frazer, Rev. Alexander, 168 Grand street.
Grigg, Rev. John, 24 Howard street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, Rev. Benjamin I., 3 Rutger's Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Higbee, D.D., Rev. Edward Y., 159 Chambers.
Hoyt, Rev. R., 213 Green street.
Howland, Rev. R. S., 15 Washington square.
Huddart, Rev. R. Townsend, 14th street.
Irving, Rev. Pierre P. 281 Broadway.
Jackson, Rev. C. D., 20 John st., and Rossville, L. I.
Jones, Rev. Lot, 77 Second avenue.
Jelliff, Rev. Hiram, 31st street, between 2d and 3d av.
Labagh, Rev. I. P., 450 Houston, corner of Mercer.
Lyell, D.D., Rev. Thomas, 77 Anthony.
Marcus, Rev. Moses, cor. of Lexington av. and 27th st.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Millett, Rev. James, 31 Irving Place.
Morris, Rev. William, 76 Varick.
Nichols, Rev. Edwin A., 528 Hudson st.
Ogilby, D. D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 18 St. Mark's Place.
Parker, Rev. B. C. C., 114 East Broadway, cor. Pike.
Peck, Rev. Isaac, 23 Wooster street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 471 Hudson.
Shimeall, Rev. Richard C., 185 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Spencer, Rev. Jesse A., 208 Wooster street.
Southard, Rev. Samuel L., 26th near Lexington av.
Sweetser, Rev. Henry W., 127 Bleecker st.
Taylor, D.D., Rev. Thomas H., 70 Second avenue.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Tyng, D. D., Rev. Stephen H., 82 Beekman st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert.
Walton, Rev. W., 2 Abingdon square.
Whitehouse, D. D., Rev. H. J., 120 Eleventh street.
Williamson, Rev. C. H., 72 Murray street.
Wilson, D.D. Rev. Bird, Theological Seminary, Chelsea square, Twentieth st.

Brooklyn.

Blake, D.D., Rev. John L., 3 Cornell Place, Clinton st.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D.D., Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington av., near Fulton av.
Duy, Rev. A. W., 1 Sand street.
Henry, D.D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon avenue.
Johnson, Rev. Evan M., corner of Pearl and Johnson.
Lewis, Rev. William H., 24 Myrtle avenue.
Messenger, Rev. John F., Pacific st., near Clinton st.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Court st., between Schermerhorn and Livingston sts.

Williamsburgh.

Clapp, Rev. Caleb, 3 South Third street.
Haskins, Rev. Samuel M., 1 St. Mark's Place.

Jersey City, N. J.

Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev. A. C., Grand street.

Notices.

☞ A Course of Lectures will be delivered in St. Clement's Church, by several of the Clergy, on Sunday Evenings during Lent, on some of the more prominent duties and affections which that Holy season is meant to promote.

The first Lecture will be delivered on the evening of the first Sunday in Lent, March 1, on "The nature and profitableness of Self-denial."

☞ The Rev. A. Bloomer Hart will preach at the "Anglo-American Free Church of St. George the Martyr," No. 406 Broadway, on Sunday Evening next.—Divine service will commence at 7½ o'clock.

☞ The Rev. Charles D. Jackson, Rector of St. Luke's Church, Rossville, will preach to the Young, in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk sts., on Sunday evening March 1. Service to commence at 7½ o'clock. All the seats in this church are free.

☞ Bishop McCoskry will officiate at the opening of the new Free Church, corner of Market and Monroe streets, on Friday Evening, 27th inst., 7½ o'clock. A collection will be taken to aid in paying expenses.

☞ All Saints Church will be opened for Divine Service on Sunday Evening next—the First Sunday in Lent—at half past seven o'clock.

☞ The Rev. B. C. C. Parker, Rector of the Seaman's Floating Chapel, will preach in the Course of Sermons to the Young, in the Prot. Epis. Free Church of the Holy Evangelists, Sunday Evening next, 29th inst. Service at 7 o'clock.

☞ Divine service will be performed in the Church of the Advent, second story of the Lyceum, 563 Broadway, every Sunday morning at half past 10, and in the evening at half past 7.

The Rt. Rev. Bishop McCoskry will preach and administer Confirmation on next Sunday Evening. Services to commence at half past 7. The Baptismal rite will be administered in the morning, and the sermon by the Rector will be upon Baptism. Seats free.

Free Church of the Holy Evangelists. The Ladies' Benevolent Association of this Church, organized for the purpose of administering to the wants of the sick and the poor, having commenced their labors for the season, beg leave to call the attention of the charitable to their assistance.

Donations, either in money or goods are solicited; they may be left with either of the undersigned Directresses, or at the church on any Tuesday evening from seven to nine o'clock. Mrs. Evans, 172 Broome street; Mrs. Underhill, 266 Grand st.; Miss Skidmore, 410 Pearl st.; Mrs. Rolfe, 410 Pearl st.; Mrs. Cox, 18 Vandewater st.; Mrs. Faulkner, 22 Vandewater st.; Miss Bond, 21 Ludlow st.

St. Simon's Church, Houston street, between Pitt and Ridge streets.—The services of this church are regularly held every Sunday at 10½ o'clock in the morning, at 3 in the afternoon, and 7 in the evening. The morning and evening services are in the German, *the afternoon* service in the English language.

Protestant Episcopal Church of the Messiah, (a congregation of colored persons,) Phœnix Hall, 592 Broadway, seats free. Service every Sunday morning, afternoon and evening, at the usual hours of worship.

On Wednesday evening, religious service or a Bible Class. Rev. Alexander Crummell, Rector.

St. Clement's Church is open for Daily Evening Prayer at 4 o'clock, and for Morning Prayer at 11 o'clock on Wednesday and Friday of each week, and all Holy Days.

Seamen's Church.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. Parker.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 17th of February, the Treasurer has received the following contributions:

From A M K, for Domestic Missions, $10; monthly coll in St Paul's ch, Detroit, per C C Trowbridge, $24 08; some members of Christ ch, Louisville, Ky, per B O Davis, $17 65; through the Rev J Peterkin, special agent, from Eliza Ross, a little child, Frederick, Md, 50 cts; Mrs Abbott, Georgetown, D C, $2 50; Grace ch, Petersburgh, Va, $40 06; a member of St Peter's ch, Charleston, S C, $5; do, do, for the Jews, $15—$63 06; the Ogden Ladies' Society of Trinity and St Paul's ch, New Haven, Ct, per S M Dennison, Treas, $60; St Peter's ch, Plymouth, Ct, Rev W Watson, rector, half, $15; St Thomas's ch, Hancock co, Md, half, $10; Mr Seymour, per Rev G T Bedell, half, $4; St Mark's parish, Petersville, Frederick co, Md, half, $15. Total, $218 79.

Thomas N. Stanford, Treasurer,
Feb. 24, 1846. 139 Broadway, New York.

Foreign Missions.—Since his report of February 17th, the Treasurer acknowledges the receipt of the following amounts:

From Trinity ch, Edgefield Court House, S C, $10; Frederick parish, Winchester, Va, for Africa, $20; China, $10; Greece, $6—$36; St Thomas's ch, Hancock co, Md, half, $10; Mr Seymour, per Rev G T Bedell, half, $4; family mite box, $1 65; S S Trinity ch, Washington, D C, education of Horace Stringfellow and Seth Todd, Africa, $40; through Rev W H Barnwell, Charleston, S C, St Peter's Working Society, for education, Greece, $80; do, Africa, $48 71—$128 71; St Mark's parish, Petersville, Frederick co, Md, half, $15. Total, $245 36.

J. Smyth Rogers, Treasurer,
New York, Feb. 24, 1846. 69 Wall-st.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Wm B Peshine, donation, $1; Emmanuel ch, Brooklyn, 75 cts; St Michael's ch, Rev William Richmond, $3 18; Christ ch, Morristown, St Lawrence co, Rev G N Slack, $8; Robert Hyslop, $2; N F Moore, LL D, $2; Rev Wm Richmond, $2—annual subscribers. Total amount, $18 93.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street
New York, Feb. 17, 1846.

Protestant Episcopal Tract Society.—The treasurer thankfully acknowledges the receipt of the following sums:—

From Rev A K Putnam, Bellows Falls, Vt, $3; Emmanuel ch, Brooklyn, 50 cts; do, for Norwegian Tract, $1; N F Moore, LL D, $1; Rev Wm Richmond, $1—annual subscribers. Total amount, $6 50.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, Feb. 17, 1846.

Missionary Committee of the Diocese of New York. The Treasurer has received since report of 10th inst., the following contributions, viz:—

From Trinity ch, Saugerties, Rev Hiram Adams, $8 25; "Essex County Mission," 3d and last payment, per Mr T C B, $10; St Stephen's ch, New York, Rev J H Price, monthly offerings, $12 10. Total amount, $30 35.

C. N. S. Rowland, Treasurer,
Feb. 24, 1846. 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contributions since acknowledgment of 10th inst, viz:—

From St Peter's church, New York, Rev Dr Smith, $17 74; St Thomas's ch, Brooklyn, Rev J F Messenger, $3. Total amount, $20 74.

C. N. S. Rowland, Treasurer
of the Convention of P. E. Church, N. Y.
Feb. 24, 1846.

For the Valley of the Grand River, Michigan—From Trinity ch, Cleveland, $20; collected in Troy, N Y, $96; Mrs Bun, $20; Mrs E Hotchkiss, $10; Mrs and Miss Boardman, $30.

F. H. Cuming,
at Stanford & Swords, 139 Broadway.

THE POOR.

The subscriber, Minister of the Free Church of the Holy Evangelists, thankfully acknowledges the receipt of the following donation for the poor:

From H S H, $2.

Further donations are much needed, and they are respectfully solicited—they may be left with the firm of Stanford & Swords, 139 Broadway; Thomas C. Butler, Esq., Church Depository, 20 John street; Mr. Sparks, 161 Fulton street; Mr. Wilcox, 150 Fulton street; or with the subscriber,

Benj. Evans, 172 Broome street.
New York, Feb. 25, 1846.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From S Cambreling, Esq, $20; from J F DePeyster, Esq, a barrel of rice; from J H Swift, Esq, $3; from Jacob R LeRoy, Esq, $50. By Messrs Stanford & Swords, from a lady of Grace ch, $5.

Lot Jones, 77 Second Avenue.
New York, Feb. 24, 1846.

N. B. Further donations for the same object are greatly needed, and will be thankfully received.—They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 161 Fulton street; or with S. S. Wilcox, office of the Protestant Churchman, 150 Fulton street.

Just received and for sale at this office,

THE NEW WEEK'S Preparation for a worthy receiving of The Lord's Supper. Recommended to the devout members of the Protestant Episcopal Church in the United States of America, consisting of Meditations and Prayers for morning and evening of every day in the week, with forms of Examination, and Confession, and A Companion for the Altar, Directing the Communicant in his behaviour and devotion at the Lord's Table; with instructions how to live well; and A Form of Daily Self-Examination. Also, The Gospel a Formal and Sacramental Religion: a Sermon preached at the Church of the Advent in Boston. By the Rev. C. S. Henry, D. D.

J. A. SPARKS,
Churchman's Bookstore, 161 Fulton st.
Feb. 28.—tf.

GUIZOT'S NEW WORK.—D. Appleton & Co. Publish this day—History of the English Revolution of 1640, commonly called the Great Rebellion, from the accession of Charles I. to his death, by F. Guizot, the Prime Minister of France, author of the "History of Civilization in Europe," &c., 2 vols., paper cover $1, or 2 vols. bound in one, cloth, $1,25,—forming Nos. 8 and 9 of "Appleton's Literary Miscellany."

This is the first American edition of a work valuable alike to the scholar and general reader. The author's distinguished position and reputation as one of the first historians of the age, (exclusive of the subject matter,) imparts to this volume more than usual interest.

D. A. & Co. will publish next week, forming Nos. 10 and 11 of their "Miscellany," History of Civilization in Europe, from the Fall of the Roman Empire until the French Revolution. By M. Guizot, the Prime Minister of France, &c.

Lately published, Appleton's Literary Miscellany;
No. 1, Gertrude, a Tale, edited by Rev. W. Sewell.
" 2 & 3, The Betrothed, from the Italian of Manzoni.
" 4, Memoirs of an American Lady, by Mrs. Grant.
" 5, Life of Schiller, by Thos. Carlyle.
" 6 and 7 A Gallery of Literary Portraits, by George Gilfillan. Feb. 28.—tf

THE CHURCHMAN'S LIBRARY, VOL. III. "The Gospel Narrative of our Lord's Passion," &c., by the Rev. Isaac Williams, will be finished in the April number of the above work, and be followed by the very interesting work entitled "English Church Women of the Seventeenth Century." The Publisher acknowledges the very great obligation he is under to a kind friend in Baltimore, Md., for a copy to print from. Persons wishing this excellent work, will please send their names to the publisher at an early day.

J. A. SPARKS,
Churchman's Bookstore, 161 Fulton st.,
Feb. 28. tf. Opposite St. Pauls.

ST. ANN'S HALL,

FOR THE EDUCATION OF YOUNG LADIES,

McDougal street, corner of Eighth street, near Washington Square, New York.
Rev. J. F. SCHROEDER, D. D., Rector.

THIS Institution is dedicated to the cause of Education upon Christian principles. It was founded to afford parents an opportunity to procure for their daughters a thorough discipline *associating learning and accomplishments with religion*; and its arrangements are such as have been proved, by the experience of many colleges and seminaries in our own country and in Europe, to be the best for attaining its desirable object.

Location.

Its site is one of the most desirable in the city, being in a highly respectable neighborhood; in the immediate vicinity of one of the largest of our public squares, that affords many facilities for exercise and recreation; and in the direct route of lines of omnibuses.

Domestic Arrangements.

The general oversight of all the *domestic arrangements* of the family is confided to a Directress. The Pupils are divided into sections of six or eight, each section being under the care of a Curatress, who aids them in their studies, and is their confidential friend. There is no general school-room, nor ordinary school furniture; but the pupils receive instruction, and attend recitations in the parlors, at stated hours. These arrangements preserve the idea of family association, and form habits of order and refinement.

Physical Department.

Special arrangements are made, with the consent of parents and guardians, for the physical education of the Pupils, by teachers of Calisthenics, and of other exercises calculated to promote health, and impart ease and gracefulness of movement.

Intellectual Department.

The course of studies embraces every branch of a thorough English, French, German, and Classical Education. It is conducted by the Rector, who gives his personal attention to the instruction of classes, during all the recitation hours; with the aid of able and experienced English, French, and German *resident* governesses, and of professors, lecturers, and other instructors.

Religious Department.

The Rector, who is a Presbyter of the Protestant Episcopal Church, is earnest in his endeavors, so to educate his own daughters, and every young lady who becomes a member of his family, that may go forth into the world, with well-disciplined minds and stores of useful knowledge, and with refined manners and sound Christian principles; qualified for happiness and usefulness, in the interesting and important duties which devolve on woman in the domestic circle and in society; and also fitted for the enjoyments of the world to come.

Session.

The Hall is in session, from September 15th to July 31st; and the academic year is divided into four quarters. The quarters commence, September 15th, December 1st, February 15th, and May 1st; but pupils may enter at any time, and will be required to pay only from the time of entering. A quarter's notice is to be given by parents or guardians, before the removal of a pupil, or the payment of the quarter will be required.

Expenses.

Boarders.—For Tuition, in all the English, French and German studies, (and in the Latin and Greek languages, when desired,) with Board, per annum, *payable quarterly in advance,* .... $300.

Boarders provide bed and bedding, silver spoons and fork, towels and napkins. They are charged with the use of bedsteads, mattrasses, &c., at the rate of $1 50 per quarter. The charge for washing is $7 per quarter.

Day Boarders.—The charge for day-boarding, per quarter, is .... $20.

Day Scholars.—For instruction, in the full course of English, French, German, and the ancient classics, per quarter, ... $25.

Primary Department.

Instruction in the rudiments of the English, French, and German languages, with all the usual elementary studies taught in preparatory classes, and also Linear Drawing in pencil, chalk and crayon, per quarter, (according to the ages of pupils, from 5 to 12 years,) $5 to $15.

The charge for Fuel, in the Primary Department, is $2 per annum; and in the Higher Department, $4.

Those pupils whose parents and guardians desire it, are furnished by the Hall with books, maps, stationery, and various other requisites, and charged for the use of them, at the rate of $3 per quarter.

Accomplishments.

The terms for instruction in the accomplishments are as follows:—Vocal Music, or Instrumental Music on the piano, organ, or guitar, per quarter, $20.
Harp, ... $40.
Use of piano, organ, or harp, per quarter, ... $5.
Drawing, painting in water colors and oil painting, according to the number of lessons, per quarter, ... $10 to $20.

Special arrangements are made, when instruction is given in the Italian and Spanish languages; and when pupils take more or fewer lessons than usual, in the accomplishments.

Library and Cabinet.

The Library of the Hall contains several thousand volumes, and also [illegible] charts and engravings, used to illustrate biography, geography, the arts and sciences, and the history, antiquities, manners and customs of nations.

The Cabinet embraces a collection of coins and medals, and numerous objects of nature and specimens of art, to illustrate lectures on geology, mineralogy, conchology, botany, chemistry, and the different branches of natural history. Feb. 28.—3t

QUESTIONS FOR SELF-EXAMINATION.—In press, and will be published at an early day, the above valuable little manual, with prayer and other devotions, by the Rev. Horatio Potter, D. D., of Albany. J. A. SPARKS, 161 Fulton st.

ARNOLD'S GREEK AND LATIN SERIES.
Appleton & Co. publish this day

A First Latin Book, by Thos. K. Arnold, M. A.; reviewed and carefully corrected by J. A. Spencer, M. A. 1 vol. 12mo. 50cts.

A First and Second Latin Book and Practical Grammar, by Thos. K. Arnold, M. A.; revised and corrected by J. A. Spencer, M. A. 1 vol. 12mo, 334 pages, handsomely printed. 75cts.

Nearly ready.

A Practical Introduction to Latin Prose Composition, by Thos. K. Arnold, M. A.; revised and corrected by the Rev. J. A. Spencer, M. A. 1 vol. 12mo.

In preparation.

A First and Second Greek Book.

A Practical Introduction to Greek Prose Composition.

This is a most valuable collection of classical school books; and its publication may be regarded as the presage of better things in respect to the mode of teaching and acquiring languages. Heretofore boys have been condemned to the drudgery of going over Latin and Greek Grammar without the remotest conception of the value of what they were learning, and every day becoming more and more disgusted with the dry and unmeaning task; but now, by Mr. Arnold's admirable method—substantially the same with that of Ollendorff—the moment they take up the study of Latin or Greek, they begin to learn sentences, to acquire ideas, to see how the Romans and Greeks expressed themselves, how their mode of expression differed from ours, and by degrees they lay up a stock of knowledge which is utterly astonishing to those who have dragged on month after month in the old-fashioned, dry, and tedious way of learning languages.

Mr. Arnold, in fact, has had the good sense to adopt the system of nature; a child learns his own language by *imitating* what he hears and constantly *repeating* it till it is fastened in the memory; in the same way Mr. A. puts the pupil immediately to work at Exercises in Latin and Greek involving the elementary principles of the language—words are supplied—the mode of putting them together is told the pupil—he is shown how the ancients expressed their ideas; and then by repeating these things again and again—*iterum iterumque*—the docile pupil has them indelibly impressed upon his memory and rooted in his understanding.

The American edition comes out under the most favorable auspices. The editor is a thorough classical scholar, and has been a practical teacher for years in this city. He has devoted the utmost care to a complete revision of Mr. Arnold's works, has corrected several errors of inadvertence or otherwise, has rearranged and improved various matters in the early volumes of the series, and has attended most diligently to the accurate printing and mechanical execution of the whole. We anticipate most confidently the speedy adoption of these works in our schools and colleges.

☞ Professors and Teachers of Latin and Greek desiring copies of the above for examination, can be supplied gratis, on application to the publishers, or to their respective Booksellers in the several cities and towns in the United States.

FLUSHING INSTITUTE, L. I.

The subscriber having engaged the Flushing Institute, now occupied by the Rev. J. F. Schroeder, D. D., and known generally as St. Ann's Hall, will open his school there on the first Monday in May next. Terms, one hundred dollars a session, to be paid in advance. There are extra charges. Catalogues containing particulars will be forwarded to applicants.

EZRA FAIRCHILD.
Flushing Institute, L. I. 4t

For the Churchman.

The Bright and Dark Side.

The storm is out, the winds arise,
 The snows bear their frigid part,
Child, pause not in thy play, there lies
 No winter on thy heart.

Yet look on those waves, how cold and drear,
 Those trees,—bow'd in the strife,
Thy infant lip, is prest with fear,
 Yet such—the scene of life.

Like this storm, the world as savage is,
 Wild as those clouds,—our fate,
Our hopes,—rent up as those worthless twigs,
 The heart,—as desolate.

Yes boy, look out on this wintry scene,
 The storm in its wrath unfurl'd,
And learn the truth,—I learn'd too late,
 'Tis a picture of the world.

Nay, Osman, look at these icicles,
 As they hang on their glittering stem,
How beautiful, their curling form,
 Does life seem smooth like them?

And see, there's a light breaks thro' the clouds,
 The winds are chasing away,
It struggles hard, it is almost drown'd,
 That pale and quivering ray.

But it bursts at length, the kindly beam,
 See it fall on that mass of snow!
It has change'd it to a limpid stream,
 Does life thus sweetly flow?

Now rainbow hues are glittering o'er,
 The frost-drops, clear and free,
Osman, thou say'st, 'tis a scene of the world,
 What a beautiful world it must be!

Thus to *faith's* bright, unclouded eye,
 The richest bliss is given,—
To mark where the holy emblems lie,
 And gather rays from Heaven. E.

Communications.

For the Churchman.

Mr. Editor,—Your uniform practice of opening the columns of the Churchman to correspondents whose statements are characterized by anything like reason and fairness, is my apology for asking the favor of the insertion of the following communication,—though I am not sure that in every particular, it will meet your approbation. I, with many others, have taken a deep interest in the controversy which has been the fruit of Bishop Eastburn's late Letter to his Clergy. Of that letter so much has been said, that I will add but a word. That it was marked by an undue severity, none of us will question. That it gave far too great prominence to matters—of which the most that can be said is, that they are inexpedient,—will, I am sure, be *generally* admitted. Of Mr. Croswell's Reply, a single word. Our own opinion is, that it is characterized by a spirit that does honor to his heart,—we sympathize with the man. As from a heart wounded by the oft-repeated blows of a father's hand, he pours forth his deep but chastened grief.

Of the Review by Laicus, I can scarce suffer myself to speak. But such a review really deserves the indignant rebuke of the whole Christian community. Did the man know that he was speaking of clergymen of the Church of which he is a member? Would it not have been, to say the least, decent to have admitted that they had some sense, conscience, and piety? How long will this man and men of a similar stamp persist in claiming the monopoly of all the virtue, wisdom, and devotion in the Church! Can you go into a diocese of the land where you will not find men whom he would denounce—examples of untiring diligence, ardor and devotion, and heavenly temper? Is a man to be denounced as reckless, dishonest, and idiotic, because he chooses to have his pulpit on one side of the chancel and his reading desk on the other—because he chooses to call the latter a lectern, and to have the communion table in the back instead of the front part of the chancel? Or because there may be a cross or an I. H. S. somewhere about the building—and he may kneel at a corner of the communion table instead of the desk? It strikes me as the most melancholy feature of the whole affair, that the Episcopal Recorder, the organ of a very large proportion of the American Church, can endorse a pamphlet whose spirit would disgrace a man of the world in similar circumstances.

Do these brethren remember what this writer says of certain views of a bishop whom they themselves laud to the skies whenever he agrees with them? Do they know that he says of such views, of Bishop Henshaw, that "they harmonize neither with enlightened reason, common sense, nor the word of God?" In a word, that the bishop is irrational, void of common sense, and ignorant of or dishonest about the word of God? Is this the man that lectures the clergy about branding bishops! Perhaps he claims a monopoly in the trade of abuse! If so, let him have it. He needs all he can get in that line, in his capacity of double editor.

These remarks, however, are only incidental to the object of this communication. The main point is this—Whether Churchmen should not deny themselves as to taste and propriety in the arrangement of the furniture of the Church, and other similar matters connected with the service of the Church, when these things offend the consciences of perfectly honest and faithful, though scrupulous brethren? I of course assume that these things are matters of mere expediency,—and I presume that I am right in so doing; although if I am wrong, I shall be most happy to be corrected. I look upon all matters as questions of mere expediency, concerning which the Church has not spoken by canons, or rubrics, or the common law of usage. That there are no canons or rubrics pertaining to these matters, I am perfectly satisfied. But the question of usage is a more difficult one:—whether it be the common law of the primitive Church, or that of the Church of all ages, or whether it be restricted to that of our own American Church. I presume, however, that the laws to which as an American Church we are amenable, is the canon law of this Church and so much of the common law of the Church Universal, as in her practice she has adopted. I believe that I am authorized to say that yourself, as well as your correspondents who have recently touched upon these matters, have deemed them as in themselves indifferent. I am perfectly satisfied thus far in this matter to be guided by such good authorities.

Since penning the above lines, I see that these things are styled "confessedly indifferent" in a communication under the editorial head of the last Churchman. If it were otherwise—if these were matters of principle growing out of Church law, written or unwritten, then there would be no option;—we would be bound to retain them. But since these things are confessedly indifferent, is it not better to give as little offence as possible with regard to them? That there is great sensitiveness on these points in a large portion of the Church, is not to be denied. Is it not better then to quiet the apprehensions, though unjustly grounded, of good people? Is it not one of the cases where the divine principle "mercy is better than sacrifice," will apply? I speak not of that senseless clamor that waxes louder and louder without the camp, but of the fears of thousands of those within the Church whose hearts are as honest and true as ours. But are not the events which have recently transpired in our mother Church calculated to excite those fears in the mass of but badly informed persons? Events, by the way, that ought to lead us all to greater humility and watchfulness.

A bare allusion to these occurrences will suffice. During the several past years certain Church principles, most true and important, have been revived. Universal attention was awakened to these long-lost sight of principles—great improvement in this respect is observed. The Church is placed in her true position in respect to Romanism and dissent. Rome is met on the only tenable ground.—The wide patristical field which had long been claimed, without resistance being offered, as a monopoly by Rome, is shown to be *our* rich heritage. The testimony of the best Councils and holiest Fathers are proved to be against them, and for us. All at once the hearts of Churchmen are saddened by the news that the great asserter of these truths had thrown down his arms and embraced the enemy. We would only say, that in going over to the enemy, he has left *his arms* behind him, with which the veriest stripling among us can defeat the Goliath of the uncircumcised. But what is the natural impression made upon the minds of most people by this fall? What else but that there is a necessary connexion between such principles and Romanism? Will they not ask at once, if such principles in despite of the intelligent and firmly rooted convictions of years led the master to Rome, what shall become of the disciples? Now this deduction is illogical—but most men are not logicians. The true deduction is this, that the master went to Rome, when he had forsaken his own principles; and the disciples will go likewise when they forsake theirs. There is, however, we must admit, room to plain undisciplined minds for making this mistake. Now how shall we correct these errors? How shall we restore quietness and peace to the Church on these points? Is it by an inflexible attachment to a peculiar form of the communion table?—by insisting on its position here or there in the chancel?—by the removal of the pulpit, and substitution of the lectern? Is it by insisting on the erection of the cross, or use of the surplice? We should remember that there are weak brethren as well as strong, unlearned as well as learned. Now how shall we treat these? Shall we unnecessarily wound their consciences? Shall we tempt them to leave the Church of God for some of the fleeting sects around us? Admit that they have sometimes dealt out to others the hard treatment they would deprecate from themselves—whose disciples are we, that we should return evil for evil? Those who are surrounded by intelligent Churchmen cannot appreciate the weaknesses and infirmities of uninformed ones. Let us abide our time in patience, till they can bear these things. If no principle is involved in our giving them up—if their consciences are wounded by their retention, is it not our duty to yield? To illustrate my meaning—Take the case of a newly-erected or recently repaired church—the rector and three fourths of his congregation, as a matter of taste and propriety, desire that the holy emblem of our faith should dissociate the edifice from all other buildings. They prefer having nothing in the chancel but the simplest lectern and a communion table. They prefer some other [illegible] things; on the other hand, one fourth of the congregation read Romanism in all these things. They are honest, conscientious children of the Church—but they are weak ones. What shall be done? Shall we force them into a schism?—if so, on whose heads will the guilt of schism lie? Apply these remarks to a diocese.

Take a diocese in which, on these points, there is an almost universal sensitiveness—one or more churches within her border introduce things that they deem most accordant with good taste and architectural propriety: they give general offence: bishop, presbyters and people, all, in the sincerity of their hearts, cry out, Romanism! Now what shall be done? Shall these confessedly indifferent things be persisted in, thereby introducing into and entailing upon a diocese dissension, mistrust, and heartburnings? Or shall they be given up, thereby restoring confidence and maintaining peace? Let us encourage the reception of our principles, by the holiness and meekness of our lives. I think that there are high and holy principles in the Church, which are entirely independent of brick and mortar, silk and lawn. It is my devotion to these principles that urges me to deprecate their being sacrificed to trifles. As for my own part, I can worship God in a church with or without the holy *emblem* of our blessed religion; read the service from the communion table, lectern, or pulpit; preach in a cathedral, court-house, barn, or negro cabin; use the gown and surplice, or do without them—we have our individual opinions, tastes, and preferences. But this is not the question. The question is, whether we shall not sacrifice these where principles of a high and holy character are endangered by their maintenance? How shall we best recommend them to those around us? Let us train our people in genuine Church principles. Let us repent of our past unfaithfulness to the lambs of our flocks, and, according to the Church's directions, bring *them* up as her children; and then as adults they will not spurn the Mother that bore and nursed them, because her teachings may conflict with their private notions. Let us from the pulpit, as well as from house to house, declare the whole truth, God and His Church. Let us distribute among old and young the many wholesome books that our own Church furnishes—let us wipe off the foul blot that we must send our people to feed on Dissenting, or Romanistic food, because our own Mother is so poor as not to be able to furnish it. The Mother that has nursed the giants of the sixteenth and seventeenth centuries can surely sustain the pigmies of the nineteenth. When all this has been done, our people will not be frightened away by the sacred emblem of the faith, nor leave the Church because the clergyman reads prayers at the communion table, and wears the surplice. Until then, let us become all things to all men, if by any means we may win some. N.

For the Churchman.

Rev. Evan M. Johnson's Sermon on Christian Union.

Mr. Editor,—We have read with much interest a sermon of the Rev. Evan Johnson, upon *Church Union.* It is written apparently with much research, and in a good spirit; but the position he takes as regards the Church of Rome is, we think, a false one. He divides the Catholic Church into three great branches, the *Roman, Greek* and *Anglican;* this he calls the great "Corporation," of which Christ our Lord is the head, and the Holy Ghost the animating life. "This," (to use his own words,) "is the great Society which is now doing God's work in the world. Among its members are an innumerable host of holy and saintly persons, discharging the various duties of ruling the Church of Christ; of offering up continual sacrifice upon the altar of God; of praying continually, both in public and private, for remission of sins for themselves and for others; of exemplifying a holy life by virtuous living and self-denying sacrifice; of preaching the Gospel to the heathen and destitute; and of adorning the doctrine of God their Saviour in all things. These are not to be found in one branch, to the exclusion of the other; but in each, laboring for their common Master, and in the end obtaining eternal life."

This fellowship we do not like; because to free ourselves from it, holy confessors and martyrs of old counted not their lives dear unto themselves, but willingly offered them up as a sacrifice to God and their religion. For the word of God and the testimony they held they were slain, and precious in the sight of the Lord is the death of his saints; and precious too should it be in our sight. Their blood is still crying to be avenged on them that dwell on the earth, and which will so be done, when their number is completed. With the law and testimony in their hands, they could not conform themselves to the wicked and idolatrous practices of the Church of Rome, although she claimed for herself infallibility. The word of God was far dearer to them than the traditions of men.

Shall we then go hand in hand, and join ourselves with our once cruel persecutors, whose creed and doctrines are unchangeable, and who with their renewed order of Jesuits, wait perchance only for an opportunity to reclaim our heresy as of old, with the faggot and the flame; which, if it *be* heresy, it is such as the children of Israel were guilty of, when they threw down the house of Baal, and break his altars and images in pieces, and thus cleansed the house of the Lord.

How then, (without they relinguish their idolatry,) can we expect an union with this branch of the Church? at present smitten as it were, with a judicial blindness; whose heart is lifted up: who has said "I am a God," I sit in the seat of God; yet saith the Lord, Thou art a man, and not God, though thou set thine heart as the heart of God."

Believing then, with the Reformers of our Church, her martyrs and confessors, in the corruption and idolatry of the Church of Rome, we cannot agree therefore in the sentiment, that the Papists "adorn the doctrine of God their Saviour in *all* things."

Some parts of the sermon deserve much commendation as inculcating charity, the crowning virtue of the Gospel. J.

For the Churchman.

The Monumental Past.

Mr. Editor,—The records of years that are gone, of events upon which Time has pressed his marking hand, are replete with instruction to the understanding; and so distinct and obvious are the characters there portrayed, that he that runs may read. The future, that which is to come, may be discerned in that which hath been. "Is there any thing, whereof it may be said, See, this is new? it hath been already of old time, which was before us." (Eccles. i. 10.)

Though, by reason of the infirmity of our human nature, the minute particulars of the future, the detail of circumstances, the precise concatenation of events, are covered as with a veil from our view, yet from the experience of the past we may deduce principles for our guidance, and predict, often with unerring certainty, those revolutions the cycle of years shall produce. Memory presents her magic mirror to our view, and, as our [illegible] debars us from penetrating the dimness before us, the mental vision can perceive on that lucid surface, the reflected images of events rapidly approaching.

In ages and countries now termed classic, it was a custom of the inhabitants of large cities, to bury their deceased in the suburbs. The environs of a place of magnitude formed, for miles, one continual burial place. The traveller, approaching the termination of his journey, first passed amidst this City of Tombs. On every side the memorials of the past met his gaze; sepulchres, rivalling in magnificence the residences of the living, the lowly grave of the humble peasant, noted but by the earthen mound almost obliterated from the sight, the rude testimonials of affection fast crumbling, tottering, decaying, resembling in their nature the poor frail frame whose resting place they denoted, dust returning to dust,—the perishable, perishing; and side by side with these, the proud mausoleum of the "man of authority" reared its haughty pinnacles to the heavens.

From the contemplation of these designations of former days, the reflective mind could have foretold the predominating traits of the living, acting, moving power. Entering the city of the present passing, as it were, from death unto life, from the memorialized past to the consideration of the now-enduring, might be viewed in the living, the operation of the same principles observed in the arrangements of the abiding places of the departed. The same self-concetrated aspirations; the same never-dying conceits of vanity, of pomp; the same circumvolutions of Fortune's wheel. Some by a single step, from the highest affluence, prostrated to the lowest depths of misery, of degradation and wo. Others, of no superior merit, raised from the lowest rank to all that riches, power, or station can produce. Godlike virtue, ever despised, ever trampled upon;—the wicked prosperous and "flourishing like the green bay tree;"—the material preferred to the intellectual;—the gross and sensual to the spiritual. Such has been, such will be the case, ever and forever.

Such a traveller do we resemble. We are but pilgrims and sojourners on the earth. The future, we are rapidly nearing. The Monumental Past, points to approaching years, solemnly exclaiming, "I am Alpha and Omega, the beginning and the end." Behold in me that which is to be. Mark; "the thing that hath been is that which shall be;" the things that ye have seen, ye shall again see.

Especially in this our day should Churchmen lay this lesson to their hearts. The Church and the world have ever been and will ever be composed of antagonistic elements. The same perverseness and rebellion that characterized man's first transgression yet remains in the human heart. The same protecting power that guided the chosen people of God through the Red Sea, still remains and abides in the Church, aye, and will remain until Time's destroying instrument shall fall from his nerveless grasp!

We see interspersed among the wrecks of ages, the everlasting testimonies of God's power and goodness. Noxious heresies have sprung up in the hotbeds of ignorance and pride; yet of forced growth they met an early fate. Per[illegible] have vexed the Church, but the arm of [illegible] was mightier far than the arm of flesh. Schisms have rent the Body of Christ and crucified Him anew. From their ordeals the Church hath come forth with renewed excellence and [illegible] as gold from the refiner's fire, seven times purified. When the people of Israel were departing from the land of Egypt, they approached the border of the Red Sea. Their destruction and their entire extinction appeared inevitable. The Avenger and the Destroyer surrounded them. The sound of the chariot wheels of Egypt thundered in their ears. Already did their fainting hearts hear the victorious shouts of their enemies, anticipating an easy conquest and glutted vengeance. But at the epiphany of the power of the Lord of Hosts, silenced was the noise of battle, and hushed the cry of strife. A voice from on high commanded, Go forward! And "the children of Israel went into the midst of the sea upon dry ground." We have arrived at the margin of a devastating flood; we are called upon to pass through troubles that would overwhelm the unaided human frame. A sea of confusion and strife surround the Church of our affections. The waves of contention, hostility, and of "Christian aversion" run high. A deadly, poisoned stream of heresy, schism, unbelief, and presumption is flowing past us, wooing to its grave-like embrace all that we esteem lovely and true. Hour by hour this waste of dark waters enlarges, as if "increase of appetite had grown by what it fed upon." Yawning around us, it threatens to engulf all that is venerable, all that is holy! How shall we attain the opposite border? Hear ye not the Voice, Go forward! Guided with irresistible faith, press on.

Then why pause ye, why linger ye on the brink, O Israel? Know ye not that He who was thy "pillar of cloud by day and thy pillar of fire by night is above thee, before thee, Omniscient, Omnipotent? O Bride of Christ, Church of the Living God, the Divine Majesty, thy Royal Spouse is thy Head. He whom the "winds and the seas" obeyed can say to these raging elements of discord,—"Peace! be still!" Then why are ye so fearful, O ye of little faith?" St. C.

For the Churchman.

The Fruit Seller.

Mr. Editor,—Some time since I found myself in a filthy Court on the East side of the city inquiring for John Fearon, which name is the only fiction in this recital, and was answered, it is the fruit man you mean; he lives up stairs, and you go in that door! Following the direction, I reached the third story, and there learned that the family I sought lived over head, and the only means of ascent a ladder, clambering up, I was introduced through a trap door into the garret, where the fruit man, pale and haggard, was mixing medicine for his wife who was sick in bed; two children, aged six and eight years, were also sick, laying on a few rags in a corner; and the appearance of the room and of its inmates, betokened wretchedness and extreme poverty.

The object of my visit could not be mistaken; but aside from this the family appeared deeply grateful because I was affected by their misfortunes, the history of which was soon told. A few weeks illness had exhausted their last resources, and taken from them all their little effects, excepting a miserable bed. But the man himself was recovering, and his wife's disease having passed its crisis, there was a prospect for her of returning health. Having given them a kind word and done something for their present comfort, I left them.

A few days afterwards, I again visited my friends in the garret. Their health was improved, and the man anxious to pursue his usual calling for their support. But without money to purchase a little fruit, this was impossible, and his prospect was cheerless indeed. Some persons had advised him to go to the Almshouse for the remainder of the winter, and it was said, the Alderman recommended the same course. He could not see his family starve, and being utterly destitute of the means to help himself, what else could he do? Though thus urged, all his better feelings revolted against this debasing step. I saw with gratified feeling the signs of an inward struggle, while his necessities were thrusting him down from an honorable course of self-dependence, to accept of public charity.

"John," said I, "you have always earned your own living," and can you now consent that yourself, wife and children become paupers?"

"May God provide a better way," he replied, and his voice choked with emotion,

"How much," I inquired, "will start you again in business?"

He replied, "With good luck, one dollar would make me a beginning."

"Here," said I, "are two dollars."

And in fact this small sum placed him on his feet again, so that through the cold weather and the ensuing summer they got along very comfortably.

Bat in December the family was again visited with sickness, their little stock became exhausted, and coming to me in his distress, I gave him a few shillings, which once more enabled him to resume his business.

About this time, I had reason to fear, there were some evils in his case of his own creation, which impeded his prosperity. It was said that he was not strictly temperate, and did not duly honor the Lord's day. Grieved to learn these things, I visited him at noon, on the Lord's day, when a call from me would be least expected, and met him returning to his home with the remains of a basket of fruit unsold. I accompanied him to his family and found him prepared for all my kind counsel and reproof for his disregard of temperance and the Lord's day. As he listened tears coursed their way down his cheeks—he acknowledged me as his friend, promised to be guided by me, and himself and wife subscribed a pledge of abstinence, which to this hour I believe they have faithfully kept.

Feeling an interest in the family during the past season, I have repeatedly made passing calls to give them a word of counsel and encouragement, and have been pleased to find them in comparative comfort.

Early in the winter I was accosted in the street by a woman with a basket of fruit on her arm, who expressed much joy at meeting me. It was the fruiterer's wife on the way to her stand, for she is now helping her husband on his business.

To my inquiries about their affairs, she replied, "Thank God, since we signed the pledge and kept the Lord's day, we have wanted for nothing. When the cold weather set in, our rent was paid a month in advance; we had a barrel of flour, plenty of meat and potatoes, a ton of coal—all paid for—and forty seven dollars in cash. Our children, who were obliged to live out to get something to eat, now live at home. They attend public school, and every Lord's day go with their father and me to Church, and belong to the Sunday school. We can never forget your kindness to us; for without your advise and aid we would surely have come to some bad end, and perhaps have perished."

All this was said with a warmth of gratitude which really confused me. It is true, a family had been rescued from suffering, and what is incomparably more important, saved from pauperism. But what had I done, or what favors had I bestowed to merit such thanks, and bring out such results? As the almoner of others, I had expended a few dollars for the relief of an indigent family, accompanying the gift with friendly intercourse and counsel, which scarcely occupied more time than the recital of these facts. Surely I am repaid an hundredfold for my small services; and, with the grateful woman, would devoutly thank God for an instrumentality so happily adapted to improve the condition of the poor. NO FICTION.

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TRINITY CHURCH.—In the absence of the editor, the "Remarks," &c., by Judge Troup, were published prematurely without the preface. It can be had at the Publisher's store where the copies may be exchanged.

Remarks on Trinity Church Bill, before the Council of Revision. By Robert Troup, Esq., one of the Vestrymen of Trinity Church. Reprinted from the original, published A. D., 1813.

The Charter of the Corporation of Trinity Church Defended against the Attacks of a late pamphlet. Believed to be by Bp. Hobart. Reprinted from the original published A. D., 1813.

JAS. A. SPARKS, 161 Fulton st., N. Y.

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THE *classical* department of this school will be opened on the first of February, at the house of the pastor of the church, No. 110 Twentieth street. The studies will be those of an English and classical education previous to entering college, with the addition of systematic religious instruction, and daily exercises in vocal music. The design of the department is to form a school, or rather class, of a small number of pupils, who, while they will have the best opportunities for improving in learning, will also be trained in the principles and ways of the church, and qualified to unite in the choral parts of the service.

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Further information may be had by addressing the subscriber, W. A. MUHLENBERG,
Jan. 17. College Point, N. Y.

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New York, April 12, 1845, 72 Murray street.

THE CHURCHMAN'S LIBRARY, VOL. III.

THE subscriber having purchased the above work of Mr. J. R. DUNHAM, will continue its publication on the same terms and on the same principles as it has been published for the last two years, and which has given such universal satisfaction. The Publisher will have the valuable services of the Rev. J. MURRAY FORBES, Rev. B. I. HAIGHT, and the Rev. S. L. SOUTHARD, as advisers; and the work will be conducted under the control and with the approbation of the Right Rev. Bishops DOANE, of New Jersey, and MCCOSKRY, of Michigan. With this guarantee for the sound and judicious principles of the work, the publisher solicits not only the continued, but increased patronage of Churchmen.

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